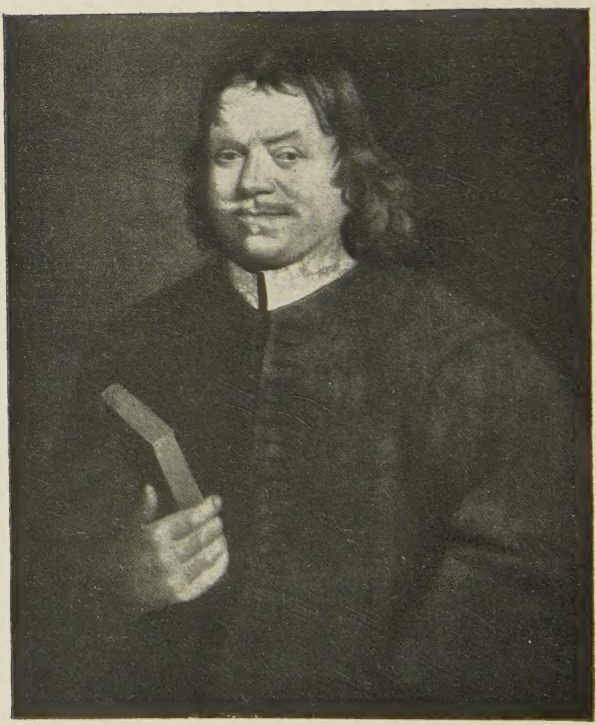
Merrill's English Texts

THE PILGRIM'S PROGRESS
PART I
BUNYAN

Digitized by the Internet Archive
in 2026

https://archive.org/details/pilgrimsprogress0000unse_h4w9

Herndon & Ruth Walker



JOHN BUNYAN

From a portrait painted by T. Sadler from life in 1685

Merrill's English Texts

THE PILGRIM'S PROGRESS

PART I

BY

JOHN BUNYAN

EDITED WITH AN INTRODUCTION AND NOTES BY ERNEST C. NOYES, PROFESSOR OF ENGLISH, NORMAL HIGH SCHOOL, PITTSBURGH

NEW YORK
CHARLES E. MERRILL CO.
44–60 East Twenty-third Street

COPYRIGHT, 1910
BY
CHARLES E. MERRILL CO.

PREFACE

The text of this edition is that of the *Pilgrim's Progress* in the Cambridge English Classics series, issued by the Cambridge University Press. This text is that of the eleventh edition of 1688, which received Bunyan's latest emendations, and is edited by Dr. John Brown. It is here used by the kind permission of the publishers, Messrs. G. P. Putnam's Sons, of New York and London. To them, and to Messrs. Henry Holt and Co. for the permission to use the extract from Professor Dowden's *Puritan and Anglican*, the editor wishes to express his obligations.

The authorities upon which the Notes and the Introduction are based may be found in the Bibliography.

E. C. N.

PUBLISHERS' NOTE

Merrill's English Texts

THIS series of books will include in complete editions those masterpieces of English Literature that are best adapted for the use of schools and colleges. The editors of the several volumes will be chosen for their special qualifications in connection with the texts to be issued under their individual supervision, but familiarity with the practical needs of the classroom, no less than sound scholarship, will characterize the editing of every book in the series.

In connection with each text, a critical and historical introduction, including a sketch of the life of the author and his relation to the thought of his time, critical opinions of the work in question chosen from the great body of English criticism, and, where possible, a portrait of the author, will be given. Ample explanatory notes of such passages in the text as call for special attention will be supplied, but irrelevant annotation and explanations of the obvious will be rigidly excluded.

CHARLES E. MERRILL CO.

CONTENTS

PAGE

INTRODUCTION

LIFE OF BUNYAN 7

THE PILGRIM'S PROGRESS 21

CRITICAL COMMENTS 25

CHRONOLOGICAL TABLE 31

BIBLIOGRAPHY 35

THE AUTHOR'S APOLOGY FOR HIS BOOK 39

THE PILGRIM'S PROGRESS 49

NOTES 265

BUNYAN'S SPELLING 289

QUESTIONS FOR STUDY 293

INDEX TO NOTES 301

INTRODUCTION

THE LIFE OF BUNYAN

The Importance of Bunyan's Life.—When a book has attained extraordinary popularity, it is natural to inquire, How did the author acquire his power? In the case of the most widely read book in the English language except the Bible, the explanation, so far as genius is capable of explanation, is easily found. No book was ever more the product of the writer's experience than the *Pilgrim's Progress;* no writer ever had a more wonderful spiritual experience than the tinker of Elstow. To understand the hold the *Pilgrim's Progress* has upon the heart, it is of the highest importance that the reader should be familiar with the life of Bunyan.

Bunyan's Birth and Parentage.—John Bunyan was born in the little village of Elstow, near Bedford, England, in 1628. His father, Thomas Bunyan, gave himself in his will the title of brasier; but in plain language he was called a tinker. In the seventeenth century, tinkers, whose occupation was the mending of pots and kettles, lived a wandering life and were commonly ranked with the gipsies as vagabonds. Though the elder Bunyan in the pursuit of his calling probably roamed about the country from one farmhouse to another, he kept a settled home at Elstow, where his ancestors had lived for generations, and he was held in more respect than the ordinary tinker. The mother of John Bunyan, Margaret Bentley, came from a family also of respectable poverty, which, like the Bunyans, had lived in the

vicinity of Elstow for many years. The author of the *Pilgrim's Progress* was the first child of this humble pair.

His Education.—"Notwithstanding the meanness and inconsiderableness of my parents," Bunyan says, "it pleased God to put it into their hearts to put me to school to learn both to read and write, the which I also attained according to the rate of other poor men's children." However, the learning that could be acquired in the neglected schools of that time was slight, and "that little I learnt," he confesses, "I did soon lose, even almost utterly." At an early age he was taken out of school and set to work at his father's forge, where he "was brought up in a very mean condition among a company of poor countrymen." Like Shakespeare, Bunyan gained his education chiefly from the experiences of life.

His Youth.—Of Bunyan's youth we have little detailed knowledge. He seems to have been a boy of high spirits, fond of sports, and a leader among his companions. Like most adventurous boys, he several times came near losing his life. Twice he was almost drowned, and once he recklessly plucked out the sting of an adder with his fingers, but suffered no harm. A little later, while serving in the army, he was drawn to take part in a siege, when another took his place, and this substitute was shot. These deliverances from death, Bunyan afterwards thought, were given him as warnings to arouse his interest in religion, but at the time they produced no effect, "wherefore" he "sinned still."

Bunyan's Idea of Sin.—Bunyan's conception of sin was that of the Puritans, whose influence at this time was at its height. The Puritans originated within the English Church as a group who desired to abolish the office of bishop and to purify the church ritual from customs which they denounced as "badges of popery." Under the harsh treatment of Elizabeth, James, and Charles, they grew in numbers and power until, with the establishment of the Commonwealth, they controlled for a short time the State Church,

and in their turn oppressed the Churchmen. They were men whose whole being was concentrated upon the severest ideals of virtue and moral beauty. In their lives they were exceedingly strict, sober, and austere, and in the condemnation of sin they were ruthless. Entirely devoted to the Supreme Being whose Word they interpreted with absolute literalness, and vividly impressed with a sense of the divine holiness, they hated all sin and ungodliness with an extravagance that tended to destroy their sense of proportion. The sins to which Bunyan was addicted in his youth were lying, swearing, Sabbath-breaking, ringing the bells in the tower of Elstow church, dancing on the village green, and indulging in tip-cat and other innocent sports not approved by the serious-minded Puritans. He charges himself with having "had few equals for cursing, swearing, lying, and blaspheming the holy name of God," and adds, "I was the very ringleader of all the youth that kept me company in all manner of vice and ungodliness." These bitter self-accusations, however, must be taken with a grain of salt; for though no man was ever more sincere than Bunyan, he judged himself by unusual standards. Profane and blasphemous in speech he undoubtedly was, but of really depraved and vicious actions he was never guilty. On the contrary, he was always pure, sober, and honest. From the standpoint of an easy-going and tolerant world, his account of his wickedness seems much exaggerated.

Bunyan's Conscience.—Furthermore, from childhood, Bunyan was tormented by an abnormally sensitive conscience. This inward sensibility so worked upon his powerful imagination that he was often frightened, he says, by "fearful dreams" and "terrible visions," and was greatly afflicted while asleep, "with the apprehensions of Devils and wicked spirits" who "labored to draw him away with them." That a boy whose childish visions were so vivid should grow up to write the most wonderful dream in the language is not surprising. Even after he had outgrown these nightmares and "the

thoughts of Religion" had become "very grievous" to him, his instinctive shrinking from evil made him tremble, in spite of his own careless life, when he saw those sinning that professed godliness. Though his offences, as Dr. Brown has pointed out, were never so much sensual as spiritual, he was burdened all his life with an overpowering consciousness of sin.

His Military Experience.—When nearly seventeen, possibly in disgust at his father's remarriage only two months after the death of the boy's mother, possibly from a mere love of adventure, the young tinker enlisted in the army of the Parliament and served for two years and a half in the Civil War. Brief though his military experience was, it must have added greatly to the village lad's knowledge of the world. That it made a strong impression on his mind can be seen from his writings. To what other source can we ascribe the little touches giving reality to his descriptions of the prowess of the Valiant Man shown to Christian in the Interpreter's House, of the combat between Christian and Apollyon, and of Mr. Greatheart's heroic deeds? In the *Holy War*, too, he has left us the account of an allegorical siege that must have been founded upon his memories of actual warfare. As Macaulay says, "To the last he loved to draw his illustrations of sacred things, from camps and fortresses, from guns, drums, trumpets, flags of truce, and regiments arrayed each under its own banner."

His Marriage.—Not long after his return from the war, Bunyan took a step which changed the whole course of his life. Though only about twenty years of age, he married. Who his wife was, whence she came, where he met her, and when they were married, are trifles so unimportant in his eyes that quite characteristically he has left no record of them. What he did deem important may be inferred from his account of his marriage. "My mercy was to light upon a wife, whose father was counted godly: This woman and I, though we came together as poor as poor might be, (not

having so much household stuff as a dish or spoon betwixt us both) yet this she had for her part, *The Plain Man's Pathway to Heaven*, and *The Practice of Piety*." His wife's religious books and pious conversation soon gave him "some desires to religion" so that he began to go to church twice a day and "there," he says, "should very devoutly both say and sing as others did, yet retaining my wicked life."

The Interruption of His Sabbath Sports.—One morning, hearing a sermon on the evil of breaking the Sabbath with labor or sports, he felt reproved in his conscience, for he was accustomed to play on Sunday afternoon "with delight." After dinner, nevertheless, he shook off the burden left on his mind by the sermon, and returned to his games. "But the same day," he says, "as I was in the midst of a game at Cat,* and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddainly dart from Heaven, into my Soul, which said, *Wilt thou leave thy sins, and go to Heaven, or have thy sins and go to Hell?*" Then, leaving his catty upon the ground, he looked up and imagined that he saw Christ in heaven looking down upon him with a threatening expression. Believing after this vision that he had lost all hope of heaven and that he might as well be damned for many sins as for few, he went on in sin.

His Moral Reformation.—A month or two later, while cursing and swearing with the fluency for which he seems to have had an especial gift, he was reproved by a woman, who, though herself no better than she should be, yet protested that he "was able to spoil all the youth in the whole town." From this time Bunyan left his swearing, which he had before thought it impossible to give up, and found that he "could speak better and with more

* The game called tip-cat, which is played with a small piece of wood pointed at both ends, and called a cat, or catty. The player taps this on the end so as to make it rise from the ground, and while it is in the air, knocks it as far as possible.

pleasantness" than ever before. Soon afterward, conversation with a religious companion led him to take pleasure in reading his Bible, and he speedily fell into such an outward reformation that his neighbors marvelled. Nevertheless, by his own confession, he was but "a poor painted Hypocrite," and he did all that he did "either to be seen of or to be well spoken of by men." To please his conscience he now parted with the pleasures dearest to his heart, dancing on the village green and ringing the bells in the village belfry. Then, he thought, "no man in England could please God better than I."

His Spiritual Struggles.—His satisfaction with himself did not last long. Joining in a conversation on religious subjects with some poor women in a Bedford street, for now, like Talkative in *Pilgrim's Progress*, he had become a brisk talker in matters of religion, he was quickly convinced that he "wanted the true tokens of a godly man," and that such as had these were happy and blessed. The desire for salvation took complete possession of him, and during the next few years he passed through a spiritual struggle of terrific intensity. Of the agonies of soul that he endured at this time he has given us a detailed account in *Grace Abounding*. Fears, doubts, and temptations assailed his heart in such rapid succession that he was in continual torment. At one time he even thought that he had committed an unpardonable sin like that of Judas. A talk with Mr. Gifford, the pastor of the Bedford congregation, a reformed profligate whose own life had fitted him to "minister to a mind diseased," gave poor Bunyan only a deeper conviction of his wickedness and his unworthiness to receive salvation. His chief source of comfort was his Bible, which he studied feverishly, and detached texts of which he applied to himself without any regard to the context. Among these fragments of Scripture he occasionally found encouraging passages that afforded him moments of relief. Many of his perplexities, also, were solved by an old copy of the *Com-*

mentary on the Galatians, by Martin Luther, a man whose conscience and imagination had given him an experience similar to Bunyan's. "This book," Bunyan said, "I do prefer (excepting the Holy Bible) before all the books that I have seen as most fit for a wounded conscience." At last, in the midst of his fears the words, "Thy Righteousness is in Heaven," he says, "fell upon his soul," and again he had a vision of Christ in Heaven. Finally, he had passed out of the Valley of the Shadow of Death, and he went rejoicing in "sweet and blessed comfort."

Events Connected with His Removal to Bedford.—In a short time, probably in the year 1653, Bunyan was baptized in the River Ouse and publicly became a member of John Gifford's congregation of believers in Bedford. Two or three years later, he removed from Elstow with his family and went to live in Bedford, where he continued his trade. At this time, as a result of the strain through which he had passed, he was threatened with consumption, and despaired of his life; but his strong constitution overcame the disease and he became well in mind and body. Misfortunes, however, followed him. Soon after he came to Bedford his wife died, leaving him with four children, and in 1655 he lost his friend and pastor, Mr. Gifford.

His Preaching.—It was probably in the same year of 1655 that Bunyan was asked by some of his brethren to speak a word of exhortation among them. Though abashed in spirit, he began "to discover* his gift," as he says, "with much weakness and infirmity." So much were his hearers edified by his words that in a short time he was appointed to a more ordinary and public preaching. At once he met with extraordinary success, for such gifts as he possessed for reaching men's hearts could not be hid. Believing intensely in the truth and the importance of his message, he spoke with as much assurance "as if an Angel

* Reveal.

were at his back." He was filled with a passionate longing to convince sinners of their wickedness, and what he lacked in learning he made up in zeal. Of the Bible, which he interpreted with the utmost literalness, he had an unequalled mastery. Still, blasphemous thoughts and strong temptations pursued him, sometimes even to the pulpit-door, so that he says, "I went myself in chains to preach to them in chains, and carried that fire in my own conscience that I persuaded them to beware of." This earnestness in setting forth what he "smartingly did feel," and the power his own marvellous experience had given him to understand the troubles of others made him a preacher of rare effectiveness. Scholars often sought to engage him in disputes, but he silenced them by his pertinent replies. The right of an uneducated tinker to mend souls as well as kettles and pans being questioned by the established clergy, his friend, John Burton, answered that Bunyan was "not chosen out of an earthly, but out of the heavenly university." The common people came in crowds to hear the converted tinker. His success astonished him, but it did not make him vain, for he compared himself to "a tinkling cymbal," which is worthless without the skilful player, and thought that gifts without grace were of no value. As was natural, his popularity aroused envy, and soon many serious slanders were circulated about him. Stoutly repudiating charges of the grossest immorality, he consoled his hurt feelings with the thought that it belonged to his Christian profession to be vilified and reviled. In spite of all criticism and opposition Bunyan continued to address multitudes, wherever they could assemble: in barns, farmhouses, woods, fields, on village greens, and rarely in churches.

His Arrest and Imprisonment.—From detraction his enemies proceeded to efforts to restrain him by law. In 1658 he was indicted for preaching at Eaton without a license, but nothing seems to have come of this indictment. In 1660 the Restoration of the Monarchy in England was followed by

a strong feeling among those in authority against the Nonconformists, and it became illegal to hold religious services except in conformity with the ritual of the Church, or for one who was not ordained by a bishop to address a congregation. In October the magistrates of Bedfordshire ordered that the Prayer Book of the Church of England be read in public services. To this order Bunyan, now a recognized leader of the Puritans, paid no attention. Though warned of his danger of being arrested, he kept on with his preaching, resolutely determined to do what he deemed to be his duty, regardless of consequences. In November, while holding a meeting in a farmhouse, he was arrested and indicted, under an old law of Queen Elizabeth's reign, for "devilishly and perniciously abstaining from coming to church" (the Established Church of England), and "for being a common upholder of unlawful meetings and conventicles." At his trial he was offered his freedom if he would promise not to call people together in large numbers to hear his exhortations; but he steadfastly replied, "If I were out of prison to-day, I would preach the gospel again to-morrow." Under the law, therefore, he not only could not be released; but in three months, if he remained obstinate, he was to be banished from the realm. He felt, he says, as if he were pulling his house down upon the heads of those he loved best,—his wife, for he had married again in 1659, and his four children, one of whom was blind; yet thought he, "I must do it—I must do it." No penalty could deter him from obeying his conscience. Though he maintained his uncompromising attitude, he was never banished; but his wife's heroic efforts to procure him another hearing were in vain, and he remained for twelve years in Bedford jail as a prisoner for the cause of religious liberty.

His Life in Jail.—The rigor of Bunyan's confinement appears to have varied considerably. In 1661 he was permitted to preach and to attend meetings in Bedford, and he even visited in London; but during the seven years from 1661

to 1668, he seems to have been very closely confined. Some of his jailers were "cruel and oppressive"; others, kind and pitiful. Forced to adopt some employment for the support of his family, he made "many hundred gross of long tagged laces" to be sold by peddlers. His imprisonment afforded him plenty of time for study, and though he had only two books, the Bible and Fox's *Book of Martyrs*, he pored over these till he was saturated with their contents. He was permitted to preach to his fellow-prisoners, and often addressed large congregations of devout men and women in distress like his own. Before his imprisonment he had found time in the intervals of his preaching to write several books on religious subjects. In jail he continued his writing with such diligence that in the twelve years he published eleven books, of which the most important is *Grace Abounding*. Notwithstanding these different outlets for his restless energy, the restraint must have borne hardly upon a man of thirty-two, always accustomed to a life of activity.

His Release and Later Life.—In 1672 in accordance with the Declaration of Indulgence, Bunyan was released from the prison where he had spent twelve of the best years of his life and was licensed "to be a teacher of the congregation allowed in the house of Josias Roughed, Bedford." This congregation, which was "of the Perswasion commonly called Congregationall," must have taken the greater part of their pastor's time, but he still retained his occupation as a brasier. Though his affairs were in ruins when he came out of jail, his industry and the care of his friends probably soon placed him in comfortable circumstances. His celebrity as a preacher was naturally greatly augmented by the fame of his imprisonment. Whenever the announcement was made that he was to preach, throngs came to hear, and many "who came to scoff remained to pray." Urgent invitations were given him to settle in London, where he often addressed great audiences; but offers of a more plentiful income could not draw him away from his humble Bedford

flock. His influence extended over all the surrounding territory, and because of the general supervision that he exercised over neighboring congregations, he was playfully called Bishop Bunyan.

His Second Imprisonment.—In 1675 he was once more cast into prison for continuing to preach after all licenses given to Nonconformists had been recalled, but at this time his imprisonment lasted only six months. This short confinement is of importance chiefly because during it Bunyan began the first part of the *Pilgrim's Progress.* Though the persecution of the Nonconformists was hotly renewed in 1685 and other Puritan leaders felt the hand of the law at that time, Bunyan, who abstained from all political disputes, seems never to have been molested again, and to have continued his ministrations to the end of his days in peace.

Bunyan's Works.—Bunyan's works, which number sixty, some in prose and some in verse, comprise religious tracts and meditations, sermons, theological treatises, and controversial pamphlets as well as the famous allegories. Of his books only four are read nowadays. *Grace Abounding to the Chief of Sinners,* which was written during his long imprisonment and published in 1666, is a graphic account of the struggles and temptations of the author's inner life. The *Pilgrim's Progress, Part I,* published in 1678, and *The Life and Death of Mr. Badman,* published in 1680, are companion pieces. As a contrast to the progress of Christian toward heaven the latter realistically portrays the downward career of a complete scoundrel. The *Holy War,** which was published in 1682, Macaulay ranked as second only to the *Pilgrim's Progress* among allegories. It gives a vivid description of the war waged for the possession of the town of Mansoul (Man's soul) between Diabolus (The Devil) and the Lord of Mansoul, who sends his son, Emmanuel, to represent

* The full title is: "The Holy War made by Shaddai upon Diabolus for the regaining of the metropolis of the world; or the Losing and Taking again of the town of Mansoul."

him among his subjects. Compared with *Pilgrim's Progress* it lacks power to grip the heart and reality in characterization. The first part of *Pilgrim's Progress* was such a success that in 1684 Bunyan followed it with a sequel. Part II describes the journey of Christian's wife and family to join him. Though generally considered inferior to Part I, which it resembles, it contains many striking characters and memorable passages that make it well worth reading. A spurious third part was issued in 1693 by someone who desired to profit by Bunyan's reputation.

His Last Years.—In his last years Bunyan's influence had become so great that it was sought by King James himself; and when he went to London to preach, his audiences probably included many great people. Of the numbers whom his fame attracted, one of his London friends says: "There would be more people come together to hear him preach than the meeting-house could hold." The story is told that King Charles II in surprise asked the celebrated Dr. Owen how such a learned man as he could sit and listen to an illiterate tinker. "May it please your Majesty," Owen replied, "I would gladly give up all my learning if I could preach like that tinker." Up to the very last, Bunyan was as active in preaching with his pen as with his voice, and his books, which he wrote with astonishing speed, met with ever increasing sales.

His Death.—In 1688, when sixty years old, he rode up to the metropolis by way of Reading, where he stopped to reconcile a father to his erring son. Having succeeded in his errand, he continued on his way to London for forty miles in a drenching rain. This exposure brought on an illness that after a few days resulted in his death on August 31, 1688. He was buried in Bunhill Fields in the vault of a friend at whose home he had died.

His Character and Appearance.—A contemporary of Bunyan has described his character and appearance as follows: "He appeared in countenance to be of a stern and rough

temper. But in his conversation he was mild and affable, not given to loquacity or much discourse in company. Observing never to boast of himself or his parts, but rather to seem low in his own eyes and submit himself to the judgment of others. Abhorring lying and swearing, being just, in all that lay in his power, to his word. Not seeming to revenge injuries; loving to reconcile differences and make friendship with all. He had a sharp, quick eye, with an excellent discerning of persons, being of good judgment and quick wit. He was tall of stature, strong-boned, though not corpulent; somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip. His hair reddish, but in his later days time had sprinkled it with grey. His nose well set. His mouth moderately large, his forehead something high, and his habit always plain and modest. Not puffed up in prosperity, nor shaken in adversity, always holding the golden mean." A characteristic anecdote is that one day when he had preached with especial earnestness, one of his congregation spoke of "what a sweet sermon he had delivered." "You have no need to tell me that," Bunyan replied, "for the devil whispered it to me before I was well out of the pulpit."

Cowper's Tribute.—The feeling held toward Bunyan by those who associate his dream with happy memories of childhood is well expressed by Cowper in the lines:

> "Oh thou, whom borne on fancy's eager wing
> Back to the season of life's happy spring,
> I pleased remember, and while memory
> Holds fast her office here can ne'er forget,
> Ingenious dreamer, in whose well-told tale
> Sweet fiction and sweet truth alike prevail,
> Whose humorous vein, strong sense, and simple style,
> May teach the gayest, make the gravest smile,
> Witty and well employed, and like thy Lord
> Speaking in parables his slightest word,—
> I name thee not, lest so despised a name
> Should move a sneer at thy deserved fame,

Yet even in transitory life's late day
That mingles all my brown with sober gray,
Revere the man, whose Pilgrim marks the road
And guides the progress of the Soul to God."
— *Tirocinium.*

THE PILGRIM'S PROGRESS

The Source of Pilgrim's Progress.—In writing the *Pilgrim's Progress* Bunyan owed little, if anything, to any book but the Bible. As has been said, the material can be found in his own life. Though efforts have been made to find the source of his inspiration in various earlier allegories, particularly de Guileville's *Le Pélerinage de l'Homme,* translated from French into English in 1483, the conclusion of careful investigators is that all Bunyan could have owed to these is the general idea of life as a pilgrimage. This thought since de Guileville's time had become common property and had been treated by many writers before Bunyan. In the clearness and the wit of the style and in the spirit of hatred for bigotry, sham, and godlessness, *Pilgrim's Progress* resembles an allegory called *The Isle of Man* by Bernard, to which Bunyan may have been indebted in writing the *Holy War;* but the *Isle of Man* does not even suggest the fundamental idea of *Pilgrim's Progress,* and the two allegories have scarcely an incident in common. Resemblances have been traced between Spenser's *Faerie Queene* and the *Pilgrim's Progress,* but they are such as might easily occur in two works on similar subjects composed independently and there is no reason to suppose that Bunyan ever saw a copy of Spenser.

Indeed, so conscientious a man as Bunyan ought to be believed when he says explicitly in answer to the insinuation that the *Pilgrim's Progress* was not his:

> "I scorn it; John such dirtheap never was
> * * * * * * *
> It came from mine own heart, so to my head,
> And thence into my fingers trickled;

Then to my pen, from whence immediately
On paper I did dribble it daintily.
Manner and matter, too, was all mine own;
Nor was it unto any mortal known,
Till I had done it; nor did any then
By books, by wits, by tongues, or hand, or pen,
Add fair words to it, or write half a line
Thereof: the whole and every whit, is mine." *

This, surely, is conclusive. Bunyan's book was the fruit of his own genius and he was indebted to those who lived before him only as every man inherits the body of thought handed down from preceding ages.

Its Popularity.—Quickly as the *Pilgrim's Progress* sprang into popularity among the common people, it was long before it was universally accepted by the educated and cultured as a work of literature. In an age of artificiality its homely simplicity was not appreciated by all. In the eighteenth century some discerning critics, to be sure, praised it; the great Dean Swift, himself an allegorist of no mean rank, said he received "better entertainment and more information by a few pages in *Pilgrim's Progress* than by a long discourse upon the will and intellect"; and Dr. Johnson not only remarked that it had "great merit," but also said it was one of the few books he wished longer. On the other hand, Addison's *Whig Examiner* sneered at it; the elegant Mrs. Montague called Bunyan "one of those classics of the artificers in leather"; Burke spoke of "the refined language of the Æneid" as "degraded into the style of the *Pilgrim's Progress*," and the Penny Cyclopedia said, "To us the *Pilgrim's Progress* appears to be a coarse allegory—mean, jejune, and wearisome." Since the humblest were the most frequent purchasers, all of the early editions of Bunyan's books were printed on cheap paper, with cheap type, and cheap illustrations, many of which are very quaint. Better editions began to appear about 1728, and in recent

* Advertisement to the Reader, prefixed to the *Holy War*.

times *Pilgrim's Progress* has been issued frequently with the finest type, paper, and bindings, and with illustrations by the best artists; for now by common agreement Bunyan's dream stands high among our classics. Of its gradual reception into favor by the critics, Macaulay has said, "The *Pilgrim's Progress* is, perhaps, the only book about which, after the lapse of a hundred years, the educated minority has come to the opinion of the common people." Next to the Bible the *Pilgrim's Progress* has been circulated more widely than any other book in modern times. The number of editions in English, of which there were three in the first year, runs into the hundreds, and in 1902 it had been translated into ninety-five different foreign languages and dialects, while new editions keep coming from the press.

Reasons for Its Success.—Perhaps the first cause of the world-wide approval of Bunyan's story lies in the nature of the subject. The problem of a future existence and the means to secure happiness therein is of universal and eternal interest. A second cause is its spontaneity. Bunyan did not write from a sense of duty, but his "own self to gratifie." The pleasure that he took in writing only added to his earnestness. Writing thus out of his heart, he has reached his readers' hearts in a way given to few authors. Furthermore, the story recounts nothing that Bunyan had not himself seen or felt. Thus, it is so true to the facts of human experience that every reader discovers incidents recalling his own struggles and encounters in the journey of life. The reality Bunyan gives to the characters, often vividly painted in a few words, is probably due to the fact that he drew these personages from the village people whom he had known all his life. In the vividness of the characterization, in the unity of the plan, and in the clearness with which it is worked out, the *Pilgrim's Progress* is superior to Spenser's beautiful allegory of the *Faerie Queene*. It is also worthy of note that simple and homely as Bunyan's language is, unlike Spenser, he never descends to anything vulgar or

coarse, a virtue as rare among the literary men of his day as his wit among the theologians. Another quality of the *Pilgrim's Progress*, remarkable in that age, is its freedom from sectarianism. Of the breadth of spirit it shows, Hare has said: "It has found admiring editors in almost every Christian denomination, not omitting that in the interests of which the author was supposed to have been incarcerated. Writers of the most various and even opposite opinions have vied in according to it the meed of their applause."* The simplicity and force of Bunyan's language, which the most careless reader can see is the language of the Scriptures, has made him an example often cited of the value of a study of the Bible in the formation of a good English style. Though Bunyan's good sense led him to adopt the form of fiction in spite of the opposition of some of his friends, he would probably be shocked to know that *Pilgrim's Progress* is often classed with *Robinson Crusoe* as one of the forerunners of the modern novel. It is one of the first fictitious biographies that were successful. An admirable summary of its merits is Macaulay's description of "the irresistible charm of a book which gratified the imagination of the reader with all the action and scenery of a fairy tale, which exercised his ingenuity by setting him to discover a multitude of curious analogies, which interested his feelings for human beings, frail like himself, and struggling with temptations from within and from without, which every moment drew a smile from him by some stroke of quaint yet simple pleasantry, and nevertheless left on his mind a sentiment of reverence for God and of sympathy for man." †

* J. M. Hare. Introd. to *Pilgrim's Progress*, p. 32. Edit. of 1860.
† *Bunyan* in *Encyclopedia Britannica.*

CRITICAL COMMENTS

John Richard Green.—"It is now the most popular and the most widely known of all English books. In none do we see more clearly the new imaginative force which had been given to the common life of Englishmen by their study of the Bible. Its English is the simplest and the homeliest English which has ever been used by any great English writer; but it is the English of the Bible. The images of the 'Pilgrim's Progress' are the images of prophet and evangelist; it borrows for its tenderer outbursts the very verse of the Song of Songs and pictures the Heavenly City in the words of the Apocalypse. But so completely has the Bible become Bunyan's life that one feels its phrases as the natural expression of his thoughts. He has lived in the Bible till its words have become his own. He has lived among its visions and voices of heaven till all sense of possible unreality has died away. He tells his tale with such a perfect naturalness that allegories become living things, that the Slough of Despond and Doubting Castle are as real to us as places that we see every day, that we know Mr. Legality and Mr. Worldly Wiseman as if we had met them in the street. It is in this amazing reality of impersonation that Bunyan's imaginative genius specially displays itself. But this is far from being his only excellence. In its range, in its directness, in its simple grace, in the ease with which it changes from lively dialogue to dramatic action, from simple pathos to passionate earnestness, in the subtle and delicate fancy which often suffuses its childlike words, in its playful humor, its bold character painting, in the even and balanced power which passes without effort from the Valley

of the Shadow of Death to the land 'where the Shining Ones commonly walked because it was on the borders of heaven,' in its sunny kindliness unbroken by one bitter word, the 'Pilgrim's Progress' is among the noblest of English poems."—*A Short History of the English People*, Chap. IX. Sect. II.

The Eclectic Review for March, 1852, contains an eloquent anonymous article on Bunyan, in which, after a striking comparison of Shakespeare, Bunyan, and Burns, the writer says:

"His dreams are dramas, rich, vivid, varied as Shakespeare's. He carries along with him a great key which can open every lock of human nature—the chapels of its worship, the dungeons of its despair, its airy roofs of grandeur, and its pleasant halls of mirth. He paints at one time a Beulah, at another a by-path to hell; now a Mercy, and now a Madam Wanton; now Green-headed Ignorance, and now Mr. Greatheart; now giant Maul, and now the three Shining Ones; now the den of Diabolus, and now that city which hath no need of the sun. Truly has it been said, 'Oh, rare John Bunyan, what an intense particle of power was deposited in thy rude body and ruder soul! With a burnt stick for a pencil, what graphic, pathetic, sublime, true, powerful and tremendous pictures hast thou drawn!'"

. . . . . .

"The variety of the characters in this book is wonderful, and the vividness of their portraiture. So is the intensity of the individualism of all and each, even of those who represent large classes of men. But perhaps the most surprising thing is the liking Bunyan entertains and makes us entertain for all of them. It is so with all creators. But it is less strange in mere artists like Shakespeare and Scott, than in one whose art was subordinate to his earnestness. Whatever be the cause, the effect is certain. We may condemn, we must pity, but we do not, and cannot hate, one even of the vile and depraved characters introduced into

this parable. We sigh behind Pliable; we would box the ears of Obstinate, indeed, but we would box him *onwards;* and we feel a sneaking kindness even for Worldly Wiseman, for Shame, for Adam the First, for Green-headed Ignorance and his complaisant ferryman."

Charles Kingsley, while recognizing the merits of Bunyan's character-drawing, has pointed out one defect in his gallery of portraits, which was the result of his Puritanism. His criticism is as follows:

"His men and women are living persons, no two of them alike; not mere abstractions of a vice or a virtue, but English men and women of his own time, whose natural peculiarities of countenance, language, gesture, have been moulded in the course of years, by obedience to some one over-ruling defect or virtue. I say of one; for of those complexities of the human heart which we are now so fond of trying to unravel, Bunyan takes little note. The distinction between the children of light and those of darkness was too strongly marked, both in his religious system, and (as he believed) in the two English parties of the day, for him to conceive those double characters which Shakespeare, from a wider and clearer point of view, saw round him, and drew so well. . . . The vast middle mass which lies between 'saints' and 'sinners,' and in which our modern poet, dramatist, and novelist work as their proper sphere of subject matter, he simply could not see. . . . Fettered by so narrow and partial a conception of humanity, Bunyan's genius must indeed have been great to enable him to represent each person in his book as a separate individual, differing, even in the minutiæ of manner and language, each from the other; and yet having those very minutiæ tinged by the ruling passion."—*Preface to Bennett's Edition of Pilgrim's Progress, 1860.*

Robert Southey, after calling attention to the plain, strong style of Bunyan which makes his language "everywhere level to the most ignorant reader," very acutely remarked:

"Another cause of his popularity is that he taxes the imagination as little as the understanding. The vividness of his own, which, as his history shows, sometimes could not distinguish ideal impressions from actual ones, occasioned this. He saw the things of which he was writing as distinctly with his mind's eye as if they were indeed passing before him in a dream. And the reader perhaps sees them more satisfactorily to himself, because the outline only of the picture is presented to him, and the author having made no attempt to fill up the details, every reader supplies them according to the measure and scope of his own intellectual and imaginative powers."—*Life of Bunyan. Edit. of 1830, p.* lxxxii.

Lord Macaulay has said of the language of the *Pilgrim's Progress:*

"The style of Bunyan is delightful to every reader and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. We have observed several pages that do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect, the dialect of plain workingmen, was perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old unpolluted English language, no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed."—*Essays.. Edit. of 1887, Vol. I, p. 570.*

Hallam, who is less enthusiastic in his praise, gives a judicial analysis of Bunyan's powers:

"John Bunyan may pass for the father of our novelists.

His success in a line of composition like the spiritual romance or allegory, which seems to have been frigid and unreadable in the few instances where it had been attempted, is doubtless enhanced by his want of all learning and his low station in life. He was therefore, rarely, if ever, an imitator; he was never enchained by rules. Bunyan possessed in a remarkable degree the power of representation; his inventive faculty is considerable, but the other is his distinguishing excellence. He saw, and makes us see, what he describes; he is circumstantial without prolixity, and in the variety and frequent change of his incidents, never loses sight of the unity of his allegorical fable. His invention was enriched, and rather his choice determined, by one rule he had laid down to himself, the adaptation of all the incidental language of Scripture to his own use. There is scarce a circumstance or metaphor in the Old Testament which does not find a place, bodily and literally, in the story of the *Pilgrim's Progress;* and this peculiar artifice has made his own imagination appear more creative than it really is."—*Lit. of Europe. Edit. 1847, Vol. III, p. 568.*

Edward Dowden, one of our keenest modern critics, has said of the charm of Bunyan's allegory:

"A dream of terrors, but also of consolations, hope, and joy; more than a dream, the veritable history of a human soul, lifted into a higher reality by the power of imagination. Bunyan's material was given to him by a series of agonizing personal experiences, which seemed at times to border on insanity, and by a great deliverance wrought in his own heart. Nothing is more remarkable than the mastery with which his imagination controls and purifies his memories of pain and rapture; the humblest realities coalesce with spiritual passions that belong to eternity as much as to time. Everything verifies itself as actual, yet the total effect is ideal. And thus the book acquired an universal import, and may serve as a manual of the inner life even for persons whom Bunyan, with his Puritan theology, would have classed among

heathen men and infidels. All his powers co-operated harmoniously in creating this book—his religious ardour, his human tenderness, his sense of beauty, nourished by the Scriptures, his strong common sense, even his gift of humour. Through his deep seriousness play the lighter faculties. The whole man presses into this small volume. The purport of what he writes in its most general significance is no other than that exhortation of all great spiritual teachers—to live for what is best and highest and most real, and to live for these with the loins girt and the lamp lit—'Viriliter Age, Exspectans Dominum'; *quit ye like men.*"—*Puritan and Anglican. Edit. of 1900, p. 268.*

CHRONOLOGICAL TABLE

Compiled from Little's *Cyclopedia of Classified Dates*, Ryland's *Chronological Outlines of English Literature*, standard histories, and the lives of Bunyan by Brown and Venables.

Bunyan's Life.	*Contemporary History.*	*Contemporary Literature.*
	1620. Landing of the Pilgrims at Plymouth Rock.	
	1625. Accession of Charles I.	1625. Bacon's *Essays.*
	1626. Manhattan Island Purchased by the Dutch from the Indians.	1626. Death of Bacon.
1628. Birth, at Elstow.	1628. Petition of Right. Discovery of the Circulation of the Blood by Harvey.	1631. Birth of Dryden.
	1633. Book of Sports Ordered to Be Read in Churches. Laud Made Archbishop of Canterbury.	
	1637. Trial of Hampden. Connecticut Colony Founded. 1640. Meeting of the Long Parliament.	1634. Milton's *Comus* (produced). 1637. Milton's *Lycidas* (composed). Death of Ben Jonson.
1644–1647. Service in the Civil War.	1642. Beginning of Civil War.	1644. Milton's *Areopagitica.*
	1645. Battle of Naseby; victory of Puritans.	1645. Milton's *Minor Poems,* (published).
1648 or 1649 Marriage.	1649. Execution of Charles I. Abolition of Monarchy.	1648. Herrick's *Hesperides.*
		1650. Jeremy Taylor's *Holy Living.* Baxter's *Saints' Rest.*
1653. Baptism and Reception into Church.	1653. Cromwell Made Protector.	

Bunyan's Life.	*Contemporary History.*	*Contemporary Literature.*
1655. Removal to Bedford. Death of First Wife. Beginning of Preaching.		
1656. First Book, *Some Gospel Truths Opened.*	1658. Death of Cromwell.	
1659. Second Marriage.		
1660. Arrest and Imprisonment.	1660. Restoration of Monarchy and Accession of Charles II.	1661. Birth of Defoe.
1666. *Grace Abounding.*	1662. Act of Uniformity.	
1672. Release from Prison.	1664. Conventicle Act. New Amsterdam Taken by the English and Renamed New York.	1663. Butler's *Hudibras, Part I.*
	1665. Five Mile Act. Great Plague in London.	
	1666. Great Fire in London.	
		1667. Milton's *Paradise Lost.* Birth of Swift.
	1670. Treaty between Charles and Louis XIV.	1670. Dryden Made Poet Laureate.
		1671. Milton's *Paradise Regained,* and *Samson Agonistes.*
	1672. Declaration of Indulgence.	1672. Birth of Addison.
		1674. Death of Milton.
1675. Second Imprisonment.		1678. Dryden's *All for Love.*
1678. *The Pilgrim's Progress, Part I.*		

Bunyan's Life.	*Contemporary History.*	*Contemporary Literature.*
1680. *The Life and Death of Mr. Badman.*		1681. Dryden's *Absalom and Achitophel.*
1682. *The Holy War.*		
1684. *The Pilgrim's Progress, Part II.*	1685. Accession of James II. Revocation of Edict of Nantes.	
1688. Death at London. Aged 59.	1687. Declaration of Indulgence.	1687. Dryden's *The Hind and the Panther.*
	1688. Flight of James. Landing of William III.	1688. Birth of Pope.

BIBLIOGRAPHY

I. **Lives of Bunyan.**

Grace Abounding to the Chief of Sinners, by John Bunyan, is of the first importance as a self-revelation.

John Bunyan, His Life, Times, and Work, by John Brown, D. D., is authoritative and encyclopedic.

John Bunyan, by Canon Venables (*Great Writers* series) is admirably condensed and clear. This contains an extensive bibliography.

John Bunyan, by J. A. Froude (*English Men of Letters* series), which is written in an interesting style, contains a full discussion of Puritan theology.

The article on *Bunyan* in the *Encyclopedia Brittanica*, by Macaulay, is in his usual brilliant manner.

Southey's *Life of Bunyan* includes some keen criticism.

II. **Histories.**

Green's *Short History of the English People* and Macaulay's *History of England* contain full accounts of the religious struggles of the age as well as of political movements.

Tulloch's *English Puritanism and Its Leaders* is a standard authority.

III. **Criticism.**

On Southey's Edition of the Pilgrim's Progress (Edinburgh Review, Dec. 1830). Collected Essays of Macaulay.

On Southey's Edition of the Pilgrim's Progress. Eclectic Review. March, 1852.

Preface to Bennett's edition of *Pilgrim's Progress.*

\- - - - - - - Chas. Kingsley

Puritan and Anglican. - - - - Dowden
Three Men of Piety. - - - - Woodberry
The Sources of Bunyan's Allegories. - J. B. Wharey

IV. **Language.**

A History of the English Language. - - Lounsbury
Historical Outlines of English Syntax. - - - Kellner
A Shakespearian Grammar. - - - Abbott
English Accidence. - - - - - Morris
Murray's New English Dictionary.
The Century Dictionary.

V. The best edition of the *Pilgrim's Progress* is that edited by Canon Venables.

THE

Pilgrim's Progreſs

FROM

THIS WORLD,

TO

That which is to come:

Delivered under the Similitude of a

DREAM

Wherein is Diſcovered,

The manner **of his** ſetting out,

His Dangerous Journey; And ſafe

Arrival at the Deſired Countrey.

I have uſed Similitudes, Hoſ. 12. 10.

By *John Bunyan.*

Licenſed and Entred accoꝛding to Oꝛder.

LONDON,

Printed for *Nath. Ponder* at the *Peacock*

in the *Poultrey* near *Cornhil*, 1678.

Facsimile of title page in first edition. From the copy in the collection of the New York Public Library.

THE AUTHOR'S APOLOGY FOR HIS BOOK

When at first I took my Pen[1] *in hand*
Thus for to[2] *write; I did not understand,*
That I at all should make a little Book
In such a Mode: Nay, I had undertook
To make another; which when almost done,
Before I was aware, I this begun;[3]
And thus it was: I writing of the way
And race of Saints[4] *in this our Gospel day,*
Fell suddenly into an Allegory[5]
About their Journey, and the way to Glory,
In more than Twenty things, which I set down:
This done, I Twenty more had in my Crown;[6]
And they again began to multiply,
Like sparks that from the coals of fire do fly:
Nay then, thought I, if that you breed so fast,
I'll put you by your selves, lest you at last
Should prove ad infinitum,[7] *and eat out*
The Book that I already am about.
Well, so I did; but yet I did not think
To shew to all the World my Pen and Ink
In such a mode, I only thought to make
I knew not what: Nor did I undertake
Thereby to please my Neighbour; no not I,

I did it mine own self to Gratifie.
Neither did I but vacant seasons spend
In this my Scribble; Nor did I intend
But[1] *to divert my self in doing this,*
From worser[2] *thoughts, which make me do amiss.*
Thus I set Pen to Paper with delight,
And quickly had my thoughts in black and white.
For having now my Method by the end,
Still as I pull'd,[3] *it came; and so I pen'd*
It down; until it came at last to be
For length and breadth the bigness which you see.
Well, when I had thus put my ends together,
I shew'd them others, that I might see whether
They would condemn them, or them justifie:
And some said, let them live; some let them die:
Some said, John, *Print it; others said, not so:*
Some said it might do good; others said, no.
Now was I in a straight;[4] *and did not see*
Which was the best thing to be done by me:
At last I thought, since you are thus divided,
I print it will, and so the case decided.
For, Thought I, some I see would have it done,
Though others in that Channel do not run:
To prove then who advised for the best,
Thus I thought fit to put it to the Test.
I further thought, if now I did deny
Those that would have it, thus to gratifie;
I did not know, but hinder *them I might*
Of that which would to them be great delight.
For those which were not for its coming forth;

I said to them, Offend you I am loth:
Yet since your Brethren pleased with it be,
Forbear to judge, till you do further see.
If that thou wilt not read, let it *alone,*
Some love the Meat, some love to pick the Bone,
Yea that I might them better moderate
I did too with them thus Expostulate.
May I not write in such a style as this?
In such a Method *too, and yet not miss*
My *end,* thy *good? why may it not be done?*
Dark clouds[1] *bring waters, when the bright bring none:*
Yea, dark *or* bright, *if they their* Silver drops
Cause to descend, the earth, by yielding Crops,
Gives praise to both, and carpeth not[2] *at either,*
But treasures up the Fruit they yield together;
Yea, so commixes both, that in her Fruit
None can distinguish this from that; they suit
Her well when hungry: But if she be full,
She spues out both, and makes their blessings null.
You see the ways the Fisher-man *doth take*
To catch the Fish; what Engines[3] *doth he make?*
Behold! How he engageth all his wits;
Also his snares, lines, angles,[4] *hooks and nets:*
Yet Fish there be, that neither Hook nor Line,
Nor Snare, nor Net, nor Engine can make thine:
They must be grop'd[5] *for, and be tickled too,*[6]
Or they will not be catcht,[7] *what e'er you do.*
How does the Fowler *seek to catch his game*
By divers means, all which one cannot name?

His gun, his nets, his lime-twigs,[1] *light and bell:*[2]
He creeps, he goes,[3] *he stands; yea who can tell*
Of all his postures? yet there's none of these
Will make him Master of what Fowls he please.
Yea, he must Pipe and Whistle[4] *to catch* this,
Yet if he does so, that Bird he will miss.
If that a Pearl may in a Toads-head[5] *dwell,*
And may be found too in an Oyster-shell;
If things that promise nothing, do contain
What better is than Gold; who will disdain,
That have an inkling of it, there to look,
That they may find it? Now my little Book
(Tho void of all these paintings[6] *that may make*
It with this or the other man to take)
Is not without those things that do excel
What do in brave,[7] *but empty Notions dwell.*
Well, yet I am not fully satisfy'd
That this your Book will stand, when soundly try'd.
Why what's the matter? It is dark,[8] *what tho?*
But it is feigned:[9] *What of that? I tro,*[10]
Some men by feigned words, as dark as mine,
Make truth to spangle, and its Rays to shine.
But they want solidness: *speak man thy mind:*
They drown'd the weak; Metaphors make us blind.
Solidity, indeed becomes the Pen
Of him that writeth things Divine to Men:
But must I needs want solidness, because
By Metaphors *I speak? were not Gods Laws,*
His Gospel-Laws, in olden times held forth

By Types, Shadows and Metaphors? *Yet loth*
Will any sober Man be to find fault
With them, lest he be found for to assault
The highest Wisdom: No, he rather stoops,
And seeks to find out what by Pins and Loops,[1]
By Calves, and Sheep, by Heifers, and by Rams.
By Birds and Herbs, and by the blood of Lambs,
God speaketh to him; and happy is he
That finds the Light and Grace that in them be.[2]
Be not too forward therefore to conclude,
That I want solidness; that I am rude:
All things solid in Shew, not solid be;
All things in Parables despise not we,
Lest things most hurtful lightly we receive;
And things[3] *that good are, of our Souls bereave.*
My dark and cloudy words, they do but hold
The truth, as Cabinets inclose the Gold.
The Prophets used much by Metaphors
To set forth Truth; Yea, who so considers
Christ his Apostles too, shall plainly see,
That Truths, to this day, in such Mantles be.
Am I afraid to say that Holy Writ,
Which for its Stile and Praise puts down all wit,[4]
Is every where so full of all these things,
(Dark Figures, Allegories) yet there springs
From that same Book, that lustre, and those rays
Of light, that turns our darkest nights to days.
Come let my Carper,[5] *to his* Life *now look,*
And find there darker Lines than in my Book

He findeth any: Yea, and let him know,
That in his best things *there are* worse *lines too.*
May we but stand before Impartial Men,
To his poor One, I dare adventure Ten,
That they will take my *meaning in these lines,*
Far better than his lyes[1] *in Silver Shrines.*
Come, Truth, altho in Swadling-clouts,[2] *I find,*
Informs the Judgment, rectifies the Mind;
Pleases the Understanding, makes the Will
Submit; The Memory too it doth fill
With what doth our Imaginations please;
Likewise, it tends our Troubles to appease.
Sound words[3] *I know* Timothy *is to use,*
And old Wives Fables[4] *he is to refuse;*
But yet grave Paul *him no where did forbid*
The use of Parables: in which lay hid
That gold, those pearls, and precious stones that were
Worth digging for, and that with greatest care.
Let me add one word more, O Man of God:
Art thou offended? Dost thou wish I had
Put forth my Matter in another dress,
Or that I had in things been more express?
To those that are my betters, (as is fit)
Three things let me propound, then I submit.
1. *I find not that I am deny'd the use*
Of this my Method, so I none abuse.[5]
Put on[6] *the Words, Things, Readers, or be rude*
In handling Figure or Similitude,
In application; but all that I may,[7]
Seek the advance of Truth, this or that way:

Denyed, did I say? Nay, I have leave,
(Examples too, and that from them that have
God better pleased by their Words or Ways,
Than any Man that breatheth now adays)
Thus to express my mind, thus to declare
Things unto thee that Excellentest are.

2. *I find that Men (as high as Trees)* [1] *will write*
Dialogue-wise; yet no man doth them slight,
For writing so: Indeed if they abuse
Truth, cursed be they, and the craft they use
To that intent; but yet let Truth be free
To make her Sallys upon Thee, and Me,
Which way it pleases God: for who knows how,
Better than he that taught us first to Plow,
To Guide our Mind and Pens for his Design?
And he makes base things usher in Divine.

3. *I find that Holy Writ in many places,*[2]
Hath semblance with this method, where the cases
Do call for one thing, to set forth another;
Use it I may then, and yet nothing [3] *smother*
Truths Golden Beams: Nay, by this method may
Make it cast forth its Rays as light as day.

And now before I do put up my Pen,
I'll shew the profit of my Book, and then
Commit both thee and It unto that hand
That pulls the strong down, and makes weak ones stand.

This Book it chalketh [4] *out before thine eyes*
The Man that seeks the everlasting Prize:
It shews you whence he comes, whither he goes;

What he leaves undone; also what he does:
It also shews you how he runs, and runs,
Till he unto the Gate of Glory comes.
It shews too, who sets out for Life amain,[1]
As if the lasting Crown they would attain:
Here also you may see the reason why
They lose their Labour and like fools do die.
This Book will make a Traveller of thee;
If by its Counsel thou wilt ruled be;
It will direct thee to the Holy-Land,
If thou wilt its directions understand:
Yea, it will make the slothful active be
The blind also delightful things to see.
Art thou for something rare, and profitable?
Wouldest thou see a Truth within a Fable?
Art thou forgetful? wouldest thou remember
From New-years day *to the last of* December?
Then read my Fancies, they will stick like Burrs,
And maybe to the helpless Comforters.
This Book is writ in such a Dialect,
As may the minds of listless Men affect:
It seems a Novelty, and yet contains
Nothing but sound and honest Gospel strains.
Wouldst thou divert thy self from Melancholy?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read Riddles, and their Explanation,
Or else be drowned in thy Contemplation?
Dost thou love picking-meat? or wouldst thou see
A Man i'th'Clouds, and hear him speak to thee?
Wouldst thou be in a Dream, and yet not sleep?

Or wouldst thou in a moment laugh and weep?
Wouldst thou lose thy self, and catch no harm?
And find thy self again without a charm?
Wouldst read thy self, and read thou knowest not what,
And yet know whether thou art blest or not,
By reading the same Lines? O then come hither,
And lay my Book, thy Head, and Heart together.

JOHN BUNYAN.

THE

PILGRIM'S PROGRESS:

IN THE SIMILITUDE OF A

DREAM.

As I walked through the Wilderness of this World, I lighted on a certain Place where was a *Den.[1] and I laid me down in *that* place to sleep: And as I slept I dreamed a Dream. I dreamed, and behold, *I saw a Man* †*cloathed with rags,*[2] *standing in a certain place, with his Face from his own House, a Book*[3] *in his hand, and a great Burden*[4] *upon his Back,* I looked, and saw him open the Book, and read therein, and as he read he wept and trembled, and not being able longer to contain, he brake[5] out with a lamentable Cry[6] saying, **What shall I do?*

* *The Goal.*

† Isa. 64. 6. Luke 14. 33. Ps. 38. 4. Hab. 2. 2. Acts 16. 31.

His Out-cry.

* Acts 2. 27.

In this plight[7] therefore he went home, and refrained himself[8] as long as he could, that his Wife and Children should not perceive his Distress, but

he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his Wife and children; and thus he began to talk to them. *O my dear Wife,*[1] said he, *and you the Children of my Bowels, I your dear Friend*[2] *am in my self undone,*[3] *by reason of a burden that lieth hard upon me: moreover I am for certain informed, that *this our City will be burned with Fire from Heaven, in which fearful overthrow,*[4] *both my self,*[5] *with thee my Wife, and you my sweet Babes, shall miserably come to ruin; except (the which*[6] *†yet I see not) some way of escape can be found, whereby we may be delivered.* At this, His Relations were sore amazed; not for that[7] they believed that what he had said to them was true, but because they thought that some frenzy Distemper[8] had got into his Head: therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to Bed; but the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; he told them *worse* and *worse;* He also set to talking to them again, but they began to be hardned. *They also thought to drive away his distemper by harsh and surly carriages[9] to him: Sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him: wherefore he began to re-

* *This World.*

† *He knows no way of escape as yet.*

* *Carnal Physick for a sick Soul.*

tire himself to his Chamber to pray for, and pity them; and also to condole [1] his own misery; he would also walk solitarily in the Fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

Now, I saw, upon a time, when he was walking in the Fields, that he was (as he was wont) reading in this Book, and greatly distressed in his Mind; and as he read he burst out, as he had done before, crying, **What shall I do to be saved?*

I saw also that he looked *this* way, and *that* way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go, I looked then, and saw a man named *Evangelist*,[2] coming to him, and asked, *Wherefore dost thou cry?* He answered, Sir, I perceive by the Book, in my hand, that I am condemned to die, and †after that to come to Judgment, and I find that I am not *willing to do the first, nor †able to do the second.

* *Acts* 16. 30, 31.

† *Heb.* 9. 27.
* *Job* 26. 21, 22.
† *Exod.* 22. 14.

Then said *Evangelist*, Why not willing to die; since this Life is attended with so many Evils? The Man answered, because I fear that this burden that is upon my back, will sink me lower than the Grave; and I shall fall into **Tophet*.[3] And, Sir, if I be not fit to go to Prison, I am not fit to go to Judgment, and from thence to Execution; and the thoughts of these things make me cry.

* *Isa.* 30. 33.

Then said *Evangelist*, if this be thy Condition, why

standest thou still? He answered, because I know not whither to go. Then he gave him a †*Parchment Roll,* and there was written within, **Fly from the Wrath to come.*

† *Conviction of the necessity of flying.*

* Mat. 3. 7.

The Man therefore read it, and looking upon *Evangelist* very carefully, said, Whither must I fly? Then said *Evangelist,* pointing with his Finger over a very wide Field, Do you see yonder *Wicket-Gate?*[1] The Man said, No*; Then said the other, Do you see yonder †shining Light?[2] He said, I think I do. Then said *Evangelist,* Keep that Light in your Eye, and go up directly thereto, *so shalt thou see the Gate; at which when thou knockest, it shall be told thee what thou shalt do.

* Mat. 7. 13, 14. Psal. 119. 105. 2 Pet. 1. 19.

† *Christ, and the way to him cannot be found without the word.*

* Luke 14. 26.

So I saw in my Dream, that the Man began to run; now he had not run far from his own Door, but his Wife and Children perceiving it, began to cry after him to return; †but the man put his Fingers in his Ears, and ran on crying, Life, Life, Eternal Life: so he looked not behind him *but fled towards the middle of the Plain.

† Gen. 19. 17.

* *They that fly from the wrath to come, are a gazing stock to the world.*

† Jer. 20. 10.

The Neighbours also came out to †see him run, and as he ran, some mocked, others threatned, and some cried after him to return; And among those that did so, there were two that were resolved to fetch him back by force. *The

* Obstinate *and* Pliable *follow him.*

Name of the one was *Obstinate,* and the Name of the other *Pliable.* Now by this time the Man was got a good distance from them; but however they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the Man, Neighbours, *Wherefore are you come?* They said, to perswade you to go back with us; but he said, that can by no means be? You dwell, (said he) in the City of Destruction, (the place also where I was born) I see it to be so; and dying there, sooner or later, you will sink lower than the Grave, into a Place that burns with Fire and Brimstone; be content good Neighbours, and go along with me.

*What, said *Obstinate,* and leave our Friends and our Comforts behind us!

* *Obstinate.*

†Yes, said *Christian* (for that was his name) because, that *all, which you shall forsake,* is not *worthy to be compared with a *little* of that that I am seeking to enjoy; and if you will go along with me, *and hold it,* you shall fare as I my self; for there where I go is †enough and to spare; Come away, and prove my Words.

† *Christian.*

* 2 Cor. 4. 18.

† Luke 15. 17.

Obst. What are the things you seek, since you leave *all* the world to find them?

Chr. I seek an **Inheritance, incorruptible, undefiled, and that fadeth not away;* and it is laid up in Heaven, †and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my Book.

* 1 Pet. 1. 4.

† Heb. 11. 16.

Obst. *Tush,* said Obstinate, *away with your Book; will you go back with us, or no?*

Chr. No, not I, said the other; because I have laid my hand to the *Plow.

* Luke 9. 62.

Obst. *Come then, Neighbour* Pliable, *let us turn again, and go home without him; there is a Company of these Craz'd-headed Coxcombs, that when they take a Fancy by the end,*[1] *are wiser in their own Eyes than seven men that can render a reason.*

Pli. Then said *Pliable,* don't revile; if what the good *Christian* says, is true, the things he looks after are better than ours; my heart inclines to go with my Neighbour.

Obst. *What! more fools still? Be ruled by me, go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.*

Chr. Nay, but do thou *come with thy Neighbour, *Pliable,* there are such things to be had which I spoke of, and many more Glories besides: if you believe not me, read here in this Book; and for the truth of what is exprest therein, behold all is confirmed by the †blood of him that made it.

* Christian *and* Obstinate *pull for* Pliable's *Soul.*

† Heb. 9. 17, 18, 19, 20, 21.

Pli. **Well Neighbour* Obstinate, (*saith* Pliable) *I begin to come to a point,*[2] *I intend to go along with this good man, and to cast in my lot with him: but my good Companion, do you know the way to this desired place?*

* Pliable *contented to go with* Christian.

Chr. I am directed by a man whose name is *Evangelist,* to speed me to a little Gate that is before us, where we shall receive instructions about the way.

Pli. *Come then, good Neighbour, let us be going, then they went both together.*

Obst. And I will go back to my place, said *Obstinate:* †I will be no Companion of such mis-led fantastical[1] Fellows.

† Obstinate *goes railing back.*

Now I saw in my Dream, that when *Obstinate* was gon back, *Christian* and *Pliable* went *talking over the Plain, and thus they began their Discourse.

** Talk between* Christian *and* Pliable.

Chr. Come Neighbour *Pliable,* how do you do? I am glad you are perswaded to go along with me; had even *Obstinate* himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.[2]

Pli. *Come Neighbour* Christian; *since there is none but us two here, tell me now further, what the things are: and how to be enjoyed, whither we are going.*

Chr. I can *better conceive of them with my mind, than speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

** Gods things unspeakable.*

Pli. *And do you think that the words of your Book are certainly true?*

Chr. Yes verily, for it was made by him that †cannot lie.

† Tit. 1. 2.

Pli. *Well said, what things are they?*

* Isa. 45. 17. John 10. 27, 28, 29.

Chr. There is an *endless Kingdom to be inhabited, and everlasting Life to be given us; that we may inhabit that Kingdom for ever.

Pli. *Well said, and what else?*

Chr. There are Crowns of Glory to be given us; †and Garments that will make us shine like the Sun in the Firmament of Heaven.

† 2 Tim. 4. 8. Rev. 3. 4. Matth. 13. [43.]

Pli. *This is very pleasant; and what else?*

Chr. There shall be no more crying; *nor Sorrow, for he that is owner of the place will wipe all Tears from our Eyes.

* Isa. 15. 8. Rev. 7. 16, 17. ch. 21. 4.

Pli. *And what Company shall we have there?*

Chr. There we shall be with *Seraphims*, *and *Cherubims*,[1] Creatures that will dazle your Eyes to look on them; There also you shall meet with thousands, and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy, every one walking in the sight of God, and standing in his Presence with acceptance for ever: In a Word, there we shall see the †Elders with their Golden Crowns: There we shall see the Holy *Virgins with their Golden Harps. There we shall see †Men that, by the

* Isa. 6. 2. 1 Thes. 4. 16, 17. Rev. 5. 11.

† Rev. 4. 5. * Ch. 14. 1, 2, 3, 4, 5. † John 12. 25.

World, were cut in pieces,[1] burnt in Flames, eaten of Beasts, drowned in the Seas, for the Love that they bare[2] to the Lord of the place; all well, and cloathed with *Immortality, as with a Garment.

* 2 Cor. 5. 2, 3, 5.

Pli. *The hearing of this is enough to ravish ones Heart; but are these things to be enjoyed? how shall we get to be Sharers thereof?*

Chr. The Lord, the Governour of the Country, hath recorded *that* †in this Book the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.

† Isa. 55. 12. John 7. 37. *ch.* 6. 37. Rev. 21. 6. *ch.* 22. 17.

Pli. *Well, my good Companion, glad am I to hear of these things, come on, let us mend our pace.*

Chr. I cannot go so fast as I would by reason of this burden that is on my Back.

Now I saw in my Dream, that just as they had ended this talk, they drew near to a very *Miry* **Slough* that was in the midst of the Plain, and they being heedless, did both fall suddenly into the Bog. The name of the Slough was *Despond.*[3] Here therefore they wallowed for a time, being grievously bedaubed with Dirt; and *Christian,* because of the Burden that was on his Back, began to sink in the Mire.

* *The Slough of Despond.*

Pli. *Then said* Pliable, *Ah, Neighbour* Christian, *where are you now?*

Chr. Truly, said *Christian,* I do not know.

Pli. At that *Pliable* began to be offended; and

angerly said to his Fellow, *Is this the happiness you have told me all this while of? If we have such ill speed*[1] *at our first setting out, what may we expect 'twixt this and our journeys end? †May I get out*[2] *again with my Life, you shall possess the brave Country alone for me.*[3] And with that he gave a desperate struggle or two, and got out of the Mire, on that side of the Slough which was next to his own house; so away he went, and *Christian* saw him no more.

† *It is not enough to be pliable.*

Wherefore *Christian* was left to tumble in the Slough of *Despond* alone; but still he endeavoured to struggle to that side of the Slough, that was further *from his own House, and next to the Wicket-gate; the which he did, but could not get out because of the Burden that was upon his Back: But I beheld in my Dream, that a Man came to him, whose name was *Help,* and asked him, *What he did there?*

* Christian *in trouble, seeks still to get farther from his own house.*

Chr. Sir, said *Christian,* I was bid go this way, by a Man called *Evangelist,* who directed me also to yonder Gate, that I might escape the Wrath to come. And as I was going thither, I fell in here.

Help. *But why did not you look for *the steps?*[4]

* *The Promises.*

Chr. *Fear* followed me so hard, that I fled the next[5] way, and fell in.

Help. *Then,* said he, †*Give me thy hand; so he gave him his hand,* and *he

† Help *lifts him out.*
* Psal. 40. 2.

drew him out, and set him upon sound ground, and bid[1] him go on his way.

Then I[2] stepped to him that pluckt him out, and said, Sir, wherefore, since over this place is the way from the City of *Destruction,* to yonder *Gate,* is it that *this* plat[3] is not mended, that poor Travellers might go thither with more security? And he said unto me, this *miry Slough,* is such a place as cannot be mended: It is the descent whither the scum and filth that attends conviction *for sin[4] doth continually run, and therefore it was called the *Slough* of *Despond:* for still as the sinner is awakened about his lost condition, there ariseth in his Soul many Fears and Doubts, and discouraging Apprehensions, which all of them get together, and settle in this place: And this is the reason of the badness of this Ground.

* *What makes the Slough of Despond.*

It is not the †Pleasure of the King that this place should remain so bad, his Labourers also, have by the directions of His Majesties Surveyors,[5] been for above this sixteen hundreds[6] years imployed about *this patch* of Ground, if perhaps it might have been mended: Yea, and to my Knowledge, said he, *Here* hath been swallowed up at least twenty thousand Cart-loads; yea millions of wholesome Instructions,[7] that have at all seasons been brought from all places of the Kings Dominions, (and they that can tell, say, they are the best materials to make good ground of the place,) if so be it might have been mended, but it is the *Slough*

† Isa. 35. 3, 4.

of Despond still; and so will be, when they have done what they can.

True, there are, by the direction of the Law-giver, certain good and substantial *Steps, placed even through the very midst of this *Slough;* but at such time as this place doth much spue out its Filth, as it doth against [1] change of Weather, these Steps are hardly seen, or if they be, men, through the dizziness of their Heads, step besides; [2] and then they are bemired to purpose,[3] notwithstanding the Steps be there, but the Ground is †good when they are once got in [4] at the Gate.

* *The Promises of Forgiveness and Acceptance to life by Faith in Christ.*

† 1 *Sam.* 12. 23.

Now I saw in my Dream,[5] that by this time **Pliable* was got home to his House. †So his Neighbours came to visit him: and some of them called him *wise Man* for coming back; and some called him *Fool* for hazarding himself with *Christian;* others again did mock at his *Cowardliness;* saying, *Surely since you began to venture, I would not have been so base to have given out for a few Difficulties:* So *Pliable* sat sneaking among them. But at last he got more Confidence, and then they all turned their Tales,[6] and began to deride poor *Christian* behind his Back. And thus much concerning *Pliable.*

* Pliable *is got home, and is visited by his Neighbours.*

† *His Entertainment by them at his return.*

Now as *Christian* was walking solitarily by himself, he espied one afar off, come crossing over the Field *to

* Worldly Wiseman *meets with* Christian.

meet him, and their hap was to meet *just as they were crossing the way of each other.* The Gentleman's Name that met him was Mr. *Worldly*[1] *Wiseman,* he dwelt in the Town of *Carnal Policy,*[2] a very great Town, and also hard by from whence *Christian* came. This Man then meeting with *Christian,* and having some incling[3] of him (for *Christian's* setting forth from the City of *Destruction* was much noised abroad, not only in the Town where he dwelt, but also it began to be the *Town Talk* in some other places.) Master *Worldly Wiseman* therefore, having some guess of him, by beholding his laborious going, by observing his Sighs and Groans, and the like; began thus to enter into some Talk with *Christian.*

Talk between Mr. Worldly Wiseman *and* Christian.

Worl. *How now, good Fellow, whither away after this burdened manner?*

Chr. A burdened manner indeed, as ever, I think, poor Creature had. And whereas you ask me, *Whither away,* I tell you, Sir, I am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

Worl. *Hast thou a wife and Children?*

Chr. Yes; but I am so laden with this Burden, that I cannot take that Pleasure in them as formerly: methinks, I am *as if I had none.*

Worl. *Wilt thou hearken to me if I give thee Counsel?*

Chr. If it be good I will, for I stand in need of good Counsel.

Worl. **I would advise thee then that thou with all speed get thy self rid of thy Burden; for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee, till then.*

* Worldly Wiseman's *Counsel to* Christian.

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off my self I cannot: nor is there any man in our Country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

Worl. *Who bid you go this way to be rid of your burden?*

Chr. A man that appeared to me to be a very great and honorable Person; his Name, as I remember, is *Evangelist.*

† *Mr.* Worldly Wiseman *condemned* Evangelists *Counsel.*

Worl. †*I beshrew*[1] *him for his Counsel, there is not a more dangerous and troublesome way in the World, than is that unto which he hath directed thee, and that thou shalt find, if thou wilt be ruled by his Counsel; Thou hast met with something (as I perceive) already; for I see the dirt of the* Slough of Despond *is upon thee, but that* Slough *is the beginning of the sorrows that do attend those that go on in that way: hear me, I am older than thou, thou art like to meet with in the way which thou goest, Wearisomness,*[2] *Painfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darkness,*

and in a word Death, and what not. These things are certainly true, having been confirmed by many Testimonies. And should a man so carelessly cast away himself, by giving heed to a stranger?

Chr. Why, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: *nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

* *The frame of the heart of a young* Christian.

Worl. *How camest thou by the burden at first?*

Chr. By reading this Book in my Hand.

Worl. †*I thought so; and it is happened unto thee as to other weak men, who medling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, (as thine I perceive has done thee) but they run them upon desperate ventures, to obtain they know not what.*

† Worldly Wiseman *does not like that Man should be serious in reading the Bible.*

Chr. I know what I would obtain: it is ease for my heavy burden.

Worl. *But why wilt thou seek for ease this way, seeing so many dangers attend it, especially, since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thy self into: yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much Safety, Friendship, and Content.*

Chr. Sir, I pray open this secret to me.

Worl. **Why in yonder Village, (the Village is named* Morality)[1] *there dwells a Gentleman, whose name is* Legality, *a very judicious man, (and a man of a very good Name*[2]*) that has skill to help men off with such Burdens as thine are, from their Shoulders, yea, to my Knowledge, he hath done a great deal of good this way: Ay, and besides, he hath skill to cure those that are somewhat crazed in their wits*[3] *with their Burdens. To him, as I said, thou mayest go, and be helped presently.*[4] *His house is not quite a Mile from this place; and if he should not be at home himself, he hath a pretty*[5] *young Man to his Son,*[6] *whose Name is* Civility *that can do it (to speak on)*[7] *as well as the old Gentleman himself: There, I say, thou mayest be eased of thy Burden, and if thou art not minded to go back to thy former Habitation, as indeed I would not wish thee, thou mayest send for thy Wife and Children to thee to this Village, where there are Houses now stand*[8] *empty, one of which thou mayest have at reasonable rates: Provision is there also cheap and good, and that which will make thy Life the more happy, is, to be sure there thou shalt live by honest Neighbours, in Credit*[9] *and good Fashion.*

* *Whether Mr.* Worldly *prefers Morality before the straight Gate*

*Now was *Christian* somewhat at a stand;[10] but presently he concluded, if this be true which this Gentleman hath said, my wisest course is to take

* Christian *snared by Mr.* Worldly Wisemans *word.*

his Advice; and with that he thus farther spoke.

Chr. Sir, which is my way to this honest Man's house?

Worl. *Do you see yonder* †*high hill?*

† *Mount* Sinai.

Chr. Yes, very well.

Worl. By that Hill you must go, and the first house you come at is his.

So *Christian* turned out of his way to go to Mr. *Legality's* House for help: but behold, when he was got now hard by the Hill, it seemed so high, and also that side of it that was next the way side, did hang so much over, that *Christian* was *afraid to venture further, lest the Hill should fall on his Head; wherefore there he stood still; and wotted[1] not what to do. Also his burden *now* seemed heavier to him than while he was in his way. There came also †flashes of fire out of the Hill that made **Christian* afraid that he should be burned: here therefore he sweat, and did quake for †fear. And now he began to be sorry that he had taken Mr. *Worldly Wiseman's* Counsel; and with that he saw **Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer and nearer, and coming up to him, he looked upon him with a severe and dreadful Countenance, and thus began to reason with *Christian.*

* Christian *afraid that Mount* Sinai *would fall on his head.*

† Exod. 19. 18.

* Ver. 16.

† Heb. 12. 21.

* Evangelist *findeth* Christian *under Mount* Sinai, *and looketh severely upon him.*

Evan. †What dost thou here *Christian?* said he; at which words *Christian* knew not what to answer: wherefore at present he stood speechless before him. Then said *Evangelist* farther, *Art not thou the man that I found crying without the Walls of the City of* Destruction?

† Evangelist reasons afresh with Christian.

How is it then that thou art so quickly turned aside, for thou art now out of the way?

Chr. I met with a Gentleman so soon as I had got over the *Slough of Despond*, who perswaded me, that I might in the *Village* before me, find a Man that could take off my burden.

Evan. *What was he?*

Chr. He looked like a Gentleman, and talked much to me, and got me at last to yield; so I came hither: But when I beheld this Hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. *What said that Gentleman to you?*

Chr. Why, he asked me whither I was going, and I told him.

Evan. *And what said he then?*

Chr. He asked me if I had a Family, and I told him: but said I, I am so loaden[1] with the Burden that is on my back, that I cannot take Pleasure in them as formerly.

Evan. *And what said he then?*

Chr. He bid me with speed get rid of my Burden, and I told him 'twas ease that I sought: And, said

I, I am therefore going to yonder *Gate* to receive further direction how I may get to the place of Deliverance. So he said that he would shew me a better way, and short, not so attended with difficulties, as the way, Sir, that you set me in: which way, said he, will direct you to a Gentlemans house that hath skill to take off these Burdens: so I believed him, and turned out of *that* way, into *this,* if haply I might be soon eased of my Burden: but when I came to this place, and beheld things as they are, I stopped for fear (as I said) of danger: but I now know not what to do.

Evan. *Then* (said Evangelist) *stand still a little, That I may shew thee the words of God.* So he stood trembling. *Then* (said Evangelist) **See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on Earth, †much more shall not we escape, if we turn away from him that speaketh from Heaven.* He said moreover, **Now the just shall live by Faith, but if any man draws back, my Soul shall have no pleasure in him.* He also did thus apply them: *Thou art the man that art running into this misery, thou hast begun to reject the Counsel of the most high, and to draw back thy foot from the way of peace, even almost to the hazarding of thy Perdition.*[1]

* Heb. 12. 25.

† Evangelist *convinces* Christian *of his Error.*

* Chap. 10. 38.

Then *Christian* fell down at his foot as dead, crying, Wo is me, for I am undone: at the sight of which,

Evangelist caught him by the right hand, saying, All manner of Sin and Blasphemies shall be forgiven unto men; be not faithless, but believing; then did *Christian* again a little revive, and stood up trembling, as at first, before *Evangelist*.

Then *Evangelist* proceeded, saying, *Give more earnest heed to the things that I shall tell thee of.* I will now shew thee who it was that deluded thee, and who it was also to whom he sent thee. †The Man that met thee is one *Worldly Wiseman*, and rightly is he so called; partly, *because he savoureth[1] only the Doctrine of this World, (therefore he always goes to the Town of *Morality* to Church) and partly, †because he loveth that Doctrine best; for it saveth him best from the Cross; and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. *Now there are three things[2] in this mans Counsel that thou must utterly abhor.

† *Mr.* Worldly Wiseman *described by Evangelist.*

* 1 John 4. 5.

† Gal. 6. 12.

* Evangelist *discovers*[3] *the deceit of Mr.* Worldly Wiseman.

1. His turning thee out of the way.

2. His labouring to render the Cross odious to thee.

3. And his setting thy feet in that way that leadeth unto the administration of Death.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the Counsel of God for the sake of the Counsel of a *Worldly Wiseman*. The Lord says,

†*strive to enter in at the strait Gate,* the Gate to which I send thee, **for strait is the Gate that leadeth unto Life, and few there be that find it.* From this little Wicket-gate, and from the way thereto, hath this wicked Man turned thee, to the bringing of thee almost to Destruction; hate therefore his turning thee out of the way, and abhor thy self for hearkning to him.

† Luke 13. 24.

* Mat. 7. 13, 14.

Secondly, Thou must abhor his labouring to render the Cross odious unto thee; for thou art to †*prefer it before the Treasures in Egypt*: besides, the King of Glory hath told thee, *that he that will save his Life shall lose it: and †*he that comes after him, and hates not his Father and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life also, he cannot be my Disciple,* I say therefore, for man to labour to perswade thee, that that shall be thy Death, without which, the Truth hath said, thou canst not have eternal life: this Doctrine thou must abhor.

† Heb. 11. 25, 26.

* Mark 8. 34. John 12. 25. Mat. 10. 39.

† Luk. 14. 16.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of Death. And for this, thou must consider to whom he sent thee, and also how unable that Person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name *Legality,* is the Son of the *Bondwoman which now is, and is in Bondage with her Children, and is in a Mystery [1]

* Gal. 4. 21, 22, 23, 24, 25, 26, 27.

this †Mount *Sinai*, which thou hast feared will fall on thy head. Now if she with her Children are in Bondage, how canst thou expect by them to be made free? This *Legality* therefore is not able to set thee free from thy Burden. No man was as yet ever rid of his Burden to him, no, nor ever is like to be:[1] ye cannot be justified by the works of the Law; for by the deeds of the Law no man living can be rid of his Burden: therefore Mr. *Worldly Wiseman* is an Alien, and Mr. *Legality* is a Cheat: and for his Son *Civility*, notwithstanding his *simpering* looks, he is but an Hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of these sottish men, but a design to beguile thee of thy Salvation, by turning thee from the way in which I had set thee. After this *Evangelist* called aloud to the Heavens for Confirmation of what he had said; and with that there came words and fire out of the Mountain under which poor Christian stood, that made the hair of his Flesh stand up. The words were thus pronounced, *As many as are of the works of the Law, are under the curse; for it is written, cursed is everyone that continueth not in all things which are written in the Book of the Law to do them.*

† *The Bondwoman.*

Gal. 3. 10.

Now Christian looked for nothing but Death, and began to cry out lamentably: even cursing the time in which he met with Mr. *Worldly Wiseman;* still[2] calling himself a thousand Fools for hearkening to his

Counsel: he also was greatly ashamed to think that this Gentlemans Arguments, flowing only from the flesh, should have the Prevalency with him as to cause him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sence as follows.

Chr. *Sir, what think you? is there hopes?[1] may I now go back; and go up to the *Wicket-Gate,* shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this mans counsel, but may my sins be forgiven?

* Christian *enquired if he may yet be happy.*

Evan. Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden paths: †yet will the man at the Gate receive thee, for he has *good will* for men; only, said he, take heed that thou turn not aside again, lest thou perish from the way, when his wrath is *kindled but a little. Then did *Christian* address himself to go back, and *Evangelist,* after he had kist him, gave him one smile, and bid him God speed: so he went on with haste, neither spake he to any man by the way; nor if any asked him, would he vouchsafe them[2] an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. *Worldly Wiseman's* Counsel: so in process of time *Christian* got up to the

† Evangelist *comforts him.*

* *Psal. 2.* last.

Gate. Now over the Gate there was written, *Knock and it shall be opened to you*†. He knocked therefore more than once or twice, saying,

† Mat. 7. 8.

May I now enter here? will he within
Open to sorry me, though I have been
An undeserving Rebel? then shall I
Not fail to sing his lasting Praise on high.

At last there came a grave Person to the Gate, named *Good-will*, who asked *who was there? and whence he came? and what he would have?*

Chr. Here is a poor burdened Sinner. I come from the City of *Destruction*, but am going to Mount *Zion*,[1] that I may be delivered from the Wrath to come; I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are *willing* to let me in.

* *The Gate will be opened to broken hearted sinners.*

Good-will. *I am willing with all my Heart, said he; and with that he opened the Gate.

So when *Christian* was stepping in, the other gave him a Pull: then said *Christian*, What means that? the other told him, A little distance from this Gate, there is erected a strong Castle, of which **Beelzebub*[2] is the Captain; from thence both he, and them that are with him, shoot Arrows at those that come up to this Gate: if happily[3] they may die before they can enter in. Then said *Christian*, †I rejoyce and tremble. So

* *Satan envies those that enter the straight Gate.*

† Christian *entred the Gate with Joy and Trembling.*

when he was got in, the Man of the Gate asked him, who directed him thither?

Chr. *Evangelist* †bid me come hither and knock, (as I did;) and he said that you, Sir, would tell me what I must do.

† *Talk between* Goodwill *and* Christian.

Good-will. *An open door is set before thee, and no man can shut it.*

Chr. Now I begin to reap the Benefits of my Hazards.[1]

Good-will. *But how is it that you came alone?*

Chr. Because none of my Neighbours saw their danger as I saw mine.

Good-will. *Did any of them know of your coming?*

Chr. Yes, My Wife and Children saw me at the first, and called after me to turn again: also some of my Neighbours stood crying and calling after me to return; but I put my Fingers in my Ears, and so came on my way.

Good-will. *But did none of them follow you to perswade you to go back?*

Chr. Yes, both *Obstinate* and *Pliable:* But when they saw that they could not prevail, *Obstinate* went railing[2] back: but *Pliable* came with me a little way.

Good-will. *But why did he not come through?*

Chr. We indeed came both together, until we came at the *Slough of Despond,* into the which we also suddenly fell. And then was my Neighbour *Pliable* discouraged, and would not adventure farther. *Wherefore, getting out again, on *that side* next

* *A Man may have company when he sets out for Heaven, and yet go thither alone.*

to his own House, he told me, I should possess the brave Country alone for him: So he went *his* way, and I came *mine*. He after *Obstinate,* and I to this Gate.

Good-will. Then said *Good-will,* Alas poor Man, is the Cœlestial Glory of so small esteem with him, that he counteth it not worth running the hazard of a few Difficulties to obtain it?

Chr. Truly, said *Christian,* I have said the Truth of *Pliable,* and if I should also say all the truth of my self, it will appear there is †no betterment[1] 'twixt him and my self. 'Tis true, he went back to his own house, but I also turned aside to go into the way of Death, being perswaded thereto by the carnal Argument of one Mr. *Worldly-wiseman.*

† Christian *accuseth himself before the Man at the Gate.*

Good-will. Oh, did he light upon you? What, he would have had you a sought[2] for ease at the hands of Mr. *Legality;* they are both of them a very cheat: but did you take his Counsel?

Chr. Yes, as far as I durst, I went to find out Mr. *Legality,* untill I thought that the Mountain that stands by his house, would have fallen upon my head, wherefore there I was forced to stop.

Good-will. That Mountain has been the death of many, and will be the death of many more: 'tis well you escaped being by it dash'd in pieces.

Chr. Why, truly, I do not know what had become of me[3] there, had not *Evangelist* happily met me again as I was musing in the midst of my *Dumps*[4]

but 'twas God's Mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death, by that Mountain, than thus to stand talking with my Lord: But oh! what a favour is this to me, that yet I am admitted entrance here.

Good-will. *We make no Objections against any, notwithstanding all that they have done before they come hither, †*they in no wise are cast out;* and therefore, good *Christian,* come a little way with me, and I will teach thee about the way thou must go. *Look before thee; dost thou see this narrow way? *THAT* is the way thou must go. It was cast up [1] by the Patriarchs, Prophets, Christ, and his Apostles, and it is as streight as a *Rule* can make it: This is the way thou must go.

* Christian is *comforted again.*

† Joh. 6. 37.

* Christian *directed yet on his way.*

Chr. But said *Christian, is there no turnings nor windings, by which a Stranger *may lose his way?*

Good-will. Yes, there are many ways *BUTT* [2] down upon this: and they are crooked and wide: But *thus* thou may'st distinguish the right from the wrong, *the* right only being †streight and narrow.

* Christian *afraid of losing his way.*

† Mat. 7. 14.

* Christian *weary of his Burthen.*

Then I saw in my Dream, *That *Christian* asked him further, if he could not help him off with his Burden [3] that was upon his back; for as yet he had not

got rid thereof, nor could he by any means get it off without help.

He told him, as to thy burden, be content to bear it, untill thou comest to the *place of* †Deliverance; for there it will fall from thy back of it self.

† *There is no deliverance from the guilt and burden of Sin but by the Death and Blood of Christ.*

Then *Christian* began to gird up his Loins, and to address himself to his Journey. So the other told him, that by that [1] he was got some distance from the Gate, he would come at the house of the Interpreter,[2] at whose door he should knock, and he would shew him excellent things. Then *Christian* took his leave of his friend, and he again bid him God-speed.

Then he went on until he came at the house of the **Interpreter*, where he *knocked* over and over; at last one came to the door, and asked, *Who was there?*

* Christian *comes to the House of the Interpreter.*

Chr. Sir, here is a Traveller, who was bid by an Acquaintance of the good Man of this House, to call here for my Profit; I would therefore speak with the Master of the House: so he called for the Master of the House; who after a little time came to *Christian*, and asked him what he would have.

Chr. Sir, said *Christian*, I am a Man that am come from the City of *Destruction*, and am going to the Mount *Zion*, and I was told by the Man that stands at the Gate at the head of this way, that if I called here, you would shew me excellent things, such as would be an help to me in my Journey.

Interp. Then said the *Interpreter*, *Come in, I will shew thee that which will be profitable to thee. So he commanded his Man to †light the Candle,[1] and bid *Christian* follow him, so he had him into a private Room, and bid his Man open a door; the which when he had done, **Christian* saw the picture of a very grave Person hang up against the Wall, and this was the fashion of it, †*It had Eyes lifted up to Heaven, the best of Books in his hand, the Law of Truth was written upon its Lips, the World was behind his Back; it stood as if it pleaded with Men, and a Crown of Gold did hang over its Head.*

* *He is entertained.*

† *Illumination.*

* Christian *sees a brave Picture.*

† *The fashion of the Picture.*

Chr. *Then said* Christian, *What meaneth this?*

Inter. The Man[2] whose Picture this is, is one of a thousand; he can *beget Children,[3] travel in Birth with Children, and †nurse them himself when they are born. And whereas thou seest *him with his Eyes lift up to Heaven, the best of Books in his hand, and the Law of Truth writ[4] on his Lips; it is to shew thee, that his Work is to know and unfold dark things to Sinners; even as also thou †seest him stand as if he pleaded with men; and whereas thou see'st the World as cast behind him, and that a Crown hangs over his head; that is to shew thee, that slighting and despising the things that are present, for the love that he hath to his Master's Service,

* 1 Cor. 4. 15.

† Gal. 4. 19.

† *The meaning of the Picture.*

he is sure in the World that comes next, to have Glory for his Reward. Now, said the *Interpreter*, I have shewed thee *this* Picture first, *because the Man whose Picture this is, is the only Man, whom the Lord of the place whither thou art going, hath authorized to be thy Guide in all difficult Places thou mayest meet with in the way: wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen; lest in thy Journey thou meet with some that pretend to lead thee right, but their way goes down to Death.

* *Why he shewed him the Picture first.*

Then he took him by the Hand, and led him into a very large *Parlor* that was full of Dust, because never swept; the which, after he had reviewed a little while, the *Interpreter* called for a Man to *sweep:* Now when he began to sweep, the Dust began so abundantly to fly about, that *Christian* had almost therewith been choaked. Then said the *Interpreter* to a *Damsel* that stood by, bring hither Water, and sprinkle the Room; the which when she had done, it was swept, and cleansed with Pleasure.[1]

Chr. *Then said* Christian, *What means this?*

Int. The *Interpreter* answered, This *Parlor* is the Heart of a Man that was never sanctified by the sweet Grace of the Gospel: The *Dust* is his original Sin, and inward Corruptions that have defiled the whole Man. He that began to sweep at first is the Law; but she that brought Water and did sprinkle it, is the Gospel. Now, whereas thou sawest that so soon

as the first began to sweep, the Dust did so fly about, that the Room by him could not be cleansed, but that thou wast almost choaked therewith: this is to shew thee, that the Law, instead of cleansing the Heart (by its working) from Sin, *doth revive, put †strength into, and *increase it in the Soul, even as it doth discover and forbid it, for it doth not give power to subdue.

* Rom. 7. 9.
† 1 Cor. 15. 56.
* Rom. 5. 20.

Again, as thou sawest the *Damsel* sprinkle the Room with Water, upon which it was cleansed with pleasure; this is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the Heart, then I say, even as thou sawest the Damsel lay the Dust by sprinkling the Floor with Water, so is sin vanquished and subdued, and the Soul made clean, through the Faith of it, and consequently †fit for the King of Glory to inhabit.

† John 15. 3. Eph. 5. 26. Acts 15. 9. Rom. 16. 25, 26. John 15. 13.

* *He shewed him* Passion *and* Patience.

I saw moreover in my Dream, *that the *Interpreter* took him by the hand, and had him into a little Room, where sat two little Children, each one in his chair. The Name of the eldest was *Passion*, and the Name of the other *Patience*. *Passion* seemed to be much discontented, but *Patience* was very quiet. Then *Christian* asked, What is the reason of the Discontent of *Passion?* The *Interpreter* answered, the Governour [1] of them would have him stay for his best things, till the beginning of the

Passion *will have it now.*

next Year; but he will have all now: *But *Patience* is willing to wait.

* Patience *is for waiting.*

Then I saw that one came to †*Passion*, and brought him a Bag of Treasure, and poured it down at his Feet; the which he took up and rejoyced therein, and withall laughed *Patience* to scorn: But I beheld but a while,[1] and he had *lavished all away, and had nothing left him but Rags.

† Passion *hath his desire,*

* *And quickly lavishes all away.*

Chr. *Then said* Christian *to the* Interpreter, †*Expound this matter more fully to me.*

† *The Matter expounded.*

Inter. So he said, These two Lads are Figures,[2] *Passion*, of the men of this world; and *Patience*, of the men of that which is to come: For as here thou see'st, *Passion will have all now*, this year; that is to say, in this World; so are the Men of this World: They must have all their good things now, they cannot stay till next year, that is, untill the next World, for their Portion of good. That Proverb, *A Bird in the Hand is worth two in the Bush*, is of more Authority with them, than are all the Divine Testimonies of the good of the World to come. But as thou sawest, that he had quickly lavished all away, and had presently left him nothing but Rags; so will it be with all such Men at the end of this world.

* *The Worldly man for a Bird in the hand.*

Chr. *Then said* Christian; *Now I see that* Patience *has the best* †*Wisdom, and that upon many Accounts.* 1. *Because he stays for the best things.* 2. *And also be-*

† Patience *had the best Wisdom.*

cause he will have the Glory of his, when the other had nothing but Rags.

Int. Nay, you may add another, to wit, the Glory of the *next* World will never wear out; but these are suddenly gone. Therefore *Passion* had not so much reason to laugh at *Patience,* because he had his good things first, as *Patience* will have to laugh at *Passion,* *because he had his best things *last;* for *first* must give place to *last,* because *last* must have his time to come: but *last* gives place to nothing; for there is not another to Succeed: he therefore that hath his Portion *first,* must needs have a time to spend it, but he that has his Portion *last,* must have it lastingly; Therefore it is said of †*Dives, in thy life-time thou receivedst thy good things; and likewise* Lazarus *evil things, but now he is comforted, and thou art tormented.*

* *Things that are first must give place, but things that are last are lasting.*

† Luke 16. 25. Dives *had his good things first.*

Chr. *Then I perceive, 'tis not best to covet things that are* now, *but to wait for things to* come.

Int. You say truth, **for the things that are seen, are* Temporal; *but the things that are not seen, are* Eternal: But tho' this be so, yet since things present, and our fleshly Appetite, *are such near Neighbours one to another;* and again, because Things to come, and carnal sense are such Strangers one to another: Therefore it is, that the first of these so sud-

* 2 Cor. 4. 18. *The first things are but Temporal.*

denly fall into *amity,* and that *distance* is so continually between the second.

Then I saw in my Dream, that the *Interpreter* took *Christian* by the Hand, and led him into a Place where was a Fire burning against a Wall, and one standing by it, alwayes casting much Water upon it to quench it; Yet did the Fire burn higher and hotter.

Then said Christian, *What means this?*

The *Interpreter* answered, This Fire is the Work of Grace that is wrought in the Heart; he that casts Water upon it, to extinguish and put it out, is the *Devil:* but in that thou seest the Fire notwithstanding burn higher and hotter, thou shalt also see the reason of that: So he had him about to the backside of the Wall, where he saw a man with a Vessel of Oyl in his hand, of the which he did also continually cast (but secretly) into the Fire.

Then said Christian, *What means this?*

The *Interpreter* answered, This is *Christ,* who continually with the Oyl of his Grace, maintains the Work already begun in the Heart; by the means of which, notwithstanding what the Devil can do, the Souls of his people prove Gracious[1] still. And in that thou sawest, that the Man stood behind the Wall to maintain the Fire; this is to teach thee, that it is hard for the Tempted to see how this work of Grace is maintained in the Soul.

2 Cor. 12. 9.

I saw also, that the *Interpreter* took him again by the hand, and led him into a pleasant place, where was builded a stately Palace, beautiful to behold; at

the sight of which, *Christian* was greatly delighted; he saw also upon the top thereof, certain Persons walking, who were cloathed all in Gold.

Then said *Christian*, May we go in thither?

Then the *Interpreter* took him, and led him up toward the Door of the Palace; and behold, at the Door stood a great Company of men, as desirous to go in, but durst not. There also sat a Man, at a little distance from the Door, at a Table side, with a Book, and his Ink-horn [1] before him, to take the Name of him that should enter therein: He saw also, that in the door-way stood many Men in Armour to keep it, being resolved to do to the Men that would enter what hurt and mischief they could. Now was *Christian* somewhat in amaze: at last, when every man started back for fear of the armed men, *Christian* saw a Man of a very stout Countenance come up to the Man that sat there to write, saying, **Set down my Name, Sir:* the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his head, and rush toward the Door upon the armed Men, who laid upon him with deadly force: but the man, not at all discouraged, fell to cutting and hacking most fiercely, so after he had †received and given many Wounds to those that attempted to keep him out, he cuts his way through them all, and pressed forward into the Palace: at which there was a pleasant Voice heard from those that were within, even of those that walked upon the top of the Palace, saying,

* *The Valiant man.*

† Acts 14. 22.

Come in, come in;
Eternal Glory thou shalt win.

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this.

Now, said *Christian*, let me go hence. Nay stay (said the *Interpreter*) till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark Room, where there sat a Man in an Iron *Cage.[1]

* Despair *like an Iron Cage.*

Now the Man, to look on, seemed very sad: he sat with his Eyes looking down to the Ground, his hands folded together; and he sighed as if he would break his Heart. Then said *Christian*, *What means this?* At which the *Interpreter* bid him talk with the Man.

Chr. Then said *Christian* to the Man, *What art thou?* The Man answered, *I am what I was not once.*

Chr. *What wast thou once?*

Man. The *Man* said, I was once a fair †and flourishing Professor,[2] both in mine own Eyes, and also in the Eyes of others: I once was, as I thought, fair [3] for the Cœlestial City, and had then even joy at the thoughts that I should get thither.

† Luke 8. 13.

Chr. *Well, but what art thou now?*

Man. I am *now* a Man of *Despair*, and am shut up in *it*, as in *this* Iron Cage. I cannot get out; O *now* I cannot.

Chr. *But how camest thou in this Condition?*

Man. I left off to watch, and be sober, I laid the Reins [1] upon the neck of my Lusts; I sinned against the light of the Word, and the goodness of God: I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my Heart, that I *cannot* Repent.

Then said *Christian* to the *Interpreter,* But is there no hopes for such a Man as this? Ask him, said the *Interpreter.*

Chr. Then said *Christian, Is there no hope, but you must be kept in the Iron Cage of Despair?*

Man. No, none at all.

Chr. *Why? The Son of the blessed is very pitiful?*

Man. I have *Crucified him to my self afresh, I have despised his Person, I have despised †his Righteousness, I have counted his Blood an unholy thing, I have done despite [2] *to the Spirit of Grace: Therefore I have shut my self out of all the Promises, and there now remains to me nothing but threatnings, dreadful threatnings, faithful threatnings, of certain Judgment and fiery Indignation, which shall devour me as an Adversary.

* Heb. 6. 6.
† Luke 19. 14.
* Heb. 10. 28, 29.

Chr. *For what did you bring yourself into this Condition?*

Man. For the Lusts, Pleasures, and Profits of this World; in the enjoyment of which, I did then prom-

ise my self much Delight: but now every one of those things also bite[1] me, and gnaw me like a burning Worm.

Chr. *But canst thou not now repent and turn?*

Man. God hath denied me Repentance; his Word gives me no Encouragement to believe, yea himself[2] hath shut me up in this Iron Cage: nor can all the Men in the World let me out. O Eternity; Eternity! How shall I grapple with the Misery that I must meet with in Eternity?

Int. Then said the *Interpreter* to *Christian*, Let this Man's Misery be remembred by thee, and be an everlasting Caution to thee.

Chr. Well, said *Christian*, this is fearful; God help me to watch and be sober; and to pray, that I may shun the cause of this Man's Misery. Sir, is it not time for me to go on my way now?

Int. Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

So he took *Christian* by the hand again, and led him into a Chamber, where there was one rising out of Bed; and as he put on his Raiment he shook and trembled. Then said *Christian*, Why doth this Man thus tremble? The *Interpreter* then bid him tell to *Christian*, the reason of his so doing: So he began, and said, This Night as I was in my Sleep I dreamed,[3] and behold the Heavens grew exceeding black; also it thundred and lightned in most fearful wise, that it put me into an Agony. So I looked up in my Dream, and saw the Clouds rack[4] at an unusual

rate, upon which I heard a great Sound of a Trumpet, and saw also a Man sit upon a Cloud attended with the thousands of Heaven; they were all in flaming Fire, also the Heavens were on a burning Flame. I heard then a Voice, saying, *Arise ye dead and come to Judgment;* and with that the Rocks rent, the Graves opened, and the Dead that were therein came forth; some of them were exceeding glad, and looked upward; and some sought to hide themselves under the Mountains: Then I saw the Man that sate [1] upon the Cloud, open the Book, and bid the World draw near. Yet there was, by reason of a fierce Flame that issued out and came before him, a convenient distance betwixt him and them, as betwixt the Judge and the Prisoners at the Bar. I heard it also proclaimed to them that attended on the Man that sat on the Cloud, **Gather together the Tares, the Chaff and Stubble, and cast them into the burning Lake;* and with that the bottomless Pit opened, just whereabout I stood: out of the Mouth of which there came in an abundant manner Smoke, and Coals of Fire, with hideous Noises. It was also said to the same Persons, †*Gather my Wheat into the Garner.* And with that I saw many catch'd up *and carried away into the Clouds, but I was left behind. I also sought to hide my self, but I could not, for the Man

1 Cor. 15. 1 Thess. 4. Jude 15. John 5. 28. 2 Thess. 1. 8. Reve. 20. 11, 12, 13, 14. Isa. 26. 21. Mich. 7. 16, 17. Psal. 5. 1, 2, 3.

Mal. 3. 2, 3. Dan. 7. 9, 10.

* Matt. 3. 13. Ch. 13. 30. Mal. 4. 1.

† Luke 3. 17.

* 1 Thess. 4. 16, 17.

that sat upon the Cloud still kept his eye upon me: my Sins also came in my mind, and my Conscience did accuse me on every side. Upon this I awaked from my Sleep.

Rom. 2. 14, 15.

Chr. *But what was it that made you so afraid of this sight?*

Man. Why, I thought that the day of Judgment was come, and that I was not ready for it: but this frighted[1] me most, that the Angels gathered up several, and left me behind; also the Pit of Hell opened her Mouth just where I stood: my Conscience too afflicted me; and (as I thought) the Judge had always his eye upon me, shewing Indignation in his Countenance.

Then said the *Interpreter* to *Christian, Hast thou considered all these things?*

Chr. Yes, and they put me in *hope* and *fear.*

Int. Well, keep all things so in thy mind, that they may be as a *Goad* in thy sides, to prick thee forward in the way thou must go. Then *Christian* began to gird up his Loins, and to address himself to his Journey. Then said the *Interpreter,* the Comforter be always with thee, good *Christian,* to guide thee in the way that leads to the City.

So *Christian* went on his way, saying,

Here I have seen things rare and profitable,
Things pleasant, dreadful, things to make me stable
In what I have began[2] *to take in hand:*
Then let me think on them, and understand

Wherefore they shew'd me were, and let me be
Thankful, O good Interpreter, to thee.

Now I saw in my Dream, that the highway up which *Christian* was to go, was fenced on either side with a Wall, and that Wall was called **Salvation.* Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the Load on his Back.

* Isa. 26. 1.

He ran thus till he came at a Place somewhat ascending; and upon that place stood a *Cross,* and a little below in the bottom, a Sepulchre. So I saw in my Dream, that just as *Christian* came up with the *Cross,* his Burden loosed [1] from off his Shoulders, and fell from off his Back, and began to tumble; and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw it no more.

Then was *Christian* glad and lightsome, and said with a merry heart, *He hath given me Rest, by his Sorrow; and Life, by his Death.* Then he stood still a while, to look and wonder; for it was very surprizing to him, that the sight of the Cross should thus ease him of his Burden. He looked therefore, and looked again, even till the springs that were in his Head sent the †Waters down his Cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him, with *Peace be to thee;* so the first said to him,

When God releases us of our guilt and burden, we are as those that leap for Joy.

† Zech. 12. 10.

*Thy sins be forgiven thee; The second *stript him of his Rags,* and †cloathed him with change of Raiment. The third also *set* *a mark in his Forehead,* and gave him a Roll, with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the Cœlestial Gate: so they went their way. Then *Christian* gave three leaps for joy, and went on singing,

* Mark 2. 5.
† Zech. 3. 4.
* Eph. 1. 8.
13.

Thus far I did come loaden with my sin,
Nor could ought ease the grief that I was in,
Till I came hither: What a Place is this!
Must here be the beginning of my Bliss?
Must here the Burden fall from off my Back?
Must here the strings that bound it to me crack?
Bless'd Cross! bless'd Sepulchre! bless'd rather be
The man that there was put to shame for me.

A Christian can sing tho' alone when God doth give him the joy of his heart.

I saw then in my Dream [1] that he went on *thus,* even untill he came at a Bottom,[2] where he saw, a little out of the way, three men fast asleep, with Fetters upon their heels. The name of the one was *Simple,* another *Sloth,* and the third *Presumption.*

* *Simple, Sloth,* and *Presumption.*

Christian then seeing them lye in this case, went to them, if peradventure he might awake them. And cried, You are like them that sleep on

the top of †a Mast, for the dead Sea is under you, a Gulf that hath no bottom: Awake therefore, and come away, *be willing also,* and I will help you off with your Irons. He also told them, If he that goeth about like **a roaring Lion,* comes by, you will certainly become a Prey to his Teeth. With that they look'd upon him, and began to reply in this sort†: *Simple* said, *I see no Danger,* *Sloth* said, *Yet a little more Sleep, and* *Presumption* said, *Every Fat must stand upon his own bottom.*[1] And so they lay down to sleep again, and *Christian* went on his way.

† Prov. 23. 34.

* 1 Pet. 5. 8.

† *There is no perswasion will do, if God openeth not the eyes.*

Yet was he troubled to think, that Men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two men come tumbling over the Wall, on the left hand of the narrow way; and they made up apace to him. The name of one was *Formalist,* and the name of the other *Hypocrisie.* So as I said, they drew up unto him, who thus entred with them into Discourse.

Chr. **Gentlemen, whence came you, and whither go you?*

* Christian *talked with them.*

Form. and *Hyp.* We were born in the Land of *Vain-Glory,* and are going for Praise to Mount *Sion.*

Chr. *Why came you not in at the Gate which standeth at the beginning of the way? Know you not that it is written,* †*That he that cometh not in by the Door, but climbeth up some other way, the same is a Thief and a Robber.*

† John 10. 1.

Form. and *Hyp.* They said, that to go to the Gate for Entrance, was by all their Country-men counted too far about, and that therefore their usual way was to make a short cut of it, and to Climb over the Wall as they had done.

Chr. *But will it not be counted a Trespass*[1] *against the Lord of the City whither we are bound, thus to violate his revealed Will?*

Form. and *Hyp.* They told him, *That as for that, he needed not trouble his head thereabout: for what they did they had custom for, and could produce (if need were) Testimony that would witness it, for more than a thousand Years.

* *They that come into the way, but not by the door, think that they can say something in vindication of their own Practice.*

Chr. *But, said* Christian, *will it stand a Tryal at Law?*

Form. and *Hyp.* They told him that *custom*, it being of so long a standing as above a thousand Years, would doubtless now be admitted as a thing legal, by an impartial Judge. And besides, say they, if we get into the way, what's matter[2] which way we get in? if we are in we are in: thou art but in the way, who as we perceive, came in at the Gate; and we are also in the way that came tumbling over the Wall; Wherein now is thy Condition better than ours?

Chr. I walk by the *Rule* of my Master, you walk by the rude working of your Fancies. You are counted Thieves already, by the Lord of the way, therefore I doubt[1] you will not be found true men at the end of the way. You come in by your selves, without his Direction, and shall go out by your selves, without his Mercy.

To this they made him but little Answer; only they bid him look to himself. Then I saw that they went on; every man in his Way, without much conference one with another; save that these two men told *Christian,* That, as to *Laws* and *Ordinances,* they doubted not but they should as conscientiously do them as he. Therefore, said they, We see not wherein thou differest from us, but by the *Coat* that is on thy Back, which was as we tro, given thee by some of thy Neighbours, to hide the shame of thy Nakedness.

Chr. By *Laws and Ordinances you will not be saved, since you came not in by the door. And as for this *Coat* that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me, for I had nothing but rags before; and besides, †thus I comfort my self as I go; Surely, think I, when I come to the Gate of the City, the Lord thereof will know me for good, since I have his *Coat* on my back! a *Coat* that he gave me freely in the day that he stript me of my Rags. I have moreover a mark

* Gal. 2. 16.

† Christian *has got his Lords Coat on his back and is comforted therewith, he is comforted also with his Mark and his Roll.*

in my forehead, of which perhaps you have taken no notice, which one of my Lords most intimate Associates fixed there in the day that my Burden fell off my Shoulders. I will tell to you moreover, that I had then given me a Roll sealed, to comfort me by reading, as I go on the way; I was also bid to give it in at the Cœlestial Gate, in token of my certain going in after it; all which things I doubt you want, and want them because you came not in at the Gate.

To these things they gave him no answer, only they looked upon each other, and *laughed*. Then I saw that they went on all, save that *Christian* kept *before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably: also he would be often reading in the Roll, that one of the shining ones gave him, by which he was refreshed.

* Christian *has talk with himself.*

I beheld then, that they all went on till they came to the foot of the Hill †*Difficulty*, at the bottom of which was a Spring. There was also in the same place two other wayes,[1] besides that which came straight from the Gate; one turned to the left hand, and the other to the right, at the bottom of the Hill: but the narrow way lay right up the Hill, (and the name of the going up the side of the Hill, is called *Difficult;*) *Christian* went now to the †Spring, and drank thereof to refresh himself, and then began to go up the Hill, saying,

† *He comes to the Hill* Difficulty.

† Isa. 49. 10.

The Hill, though high, I covet to ascend,
The Difficulty will not me offend.
For I perceive the way to Life lies here;
Come, pluck up, Heart, let's neither faint nor fear.
Better, tho difficult, the right way to go,
Than wrong, though easie, where the end is Woe.

The other two also came to the Foot of the Hill; but when they saw that the Hill was steep and high, and that there was two other wayes to go; and supposing also that these two wayes might meet again with that up which *Christian* went, on the other side of the Hill: Therefore they were resolved to go in those wayes, (now the name of one of those wayes was *Danger,* and the name of the other *Destruction.*) So *the one took the way which is called *Danger,* which did lead him into a great Wood, and the other took directly up the way to *Destruction,* which led him into a wide Field, full of dark Mountains,[1] where he stumbled and fell, and rose no more.

* *The Danger of turning out of the way.*

I looked then after *Christian,* to see him go up the Hill, where I perceived he fell from running to going,[2] and from going to clambering upon his Hands and his Knees, because of the steepness of the place. Now about the mid-way to the top of the Hill, was a pleasant **Arbor,* made by the Lord of the Hill, for the refreshing of weary Travellers. Thither therefore *Christian* got, where also he sat down to rest him. Then

* *A Ward*[3] *of Grace.*

he pull'd his Roll out of his Bosom, and read therein to his comfort; he also now began afresh to take a review[1] of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a Slumber, and thence into a fast Sleep, which detained him in that place until it was almost Night; and in his Sleep *his Roll fell out of his hand. Now as he was sleeping, there came one to him and awaked him, saying, †*Go to the Ant thou Sluggard, consider her ways, and be wise:* and with that *Christian* suddenly started up, and sped him on his way, and went apace till he came to the top of the Hill.

* *He that sleeps is a loser.*

† Prov. 6. 6.

Now when he was got up to the top of the Hill there came two men running to meet him amain;[2] the name of the one was **Timorous*, and the other *Mistrust:* to whom *Christian* said, Sirs, what's the matter[3] you run the wrong way? *Timorous* answered, That they were going to the City of *Zion*, and had got up that *Difficult* place; but said he, the further we go, the more danger we meet with, wherefore we turned, and are going back again.

* Christian *meets with* Mistrust *and* Timorous.

Yes, said *Mistrust*, for just before us lies a couple[4] of Lions in the way,[5] (whether sleeping or waking we know not) and we could not think, if we came within reach but they[6] would presently pull us in pieces.

Chr. *Then said* Christian, *you make me afraid,*

but whither shall I fly to be safe? If I go back to mine own Countrey, That is prepared for Fire and Brimstone, and I shall certainly perish there. If I can go to the Cœlestial City, I am sure to be in safety there, *I must venture; To go back is nothing but death, to go forward is fear of death, and life everlasting beyond it. I will yet go forward. So Mistrust and Timorous ran down the Hill, and Christian went on his way. But thinking again of what he heard from the men, he felt in his Bosom for his Roll, that he might read therein and be comforted; but he felt and found †it not. Then was Christian in great distress, and knew not what to do, for he wanted that which used to relieve him; and that which should have been his Pass into the Cœlestial City. Here therefore he began to be much *perplexed, and knew not what to do; at last he bethought himself that he had slept in the Arbor that is on the side of the Hill; and falling down upon his knees, he asked God forgiveness for that foolish fact,[1] and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the sorrow of Christians heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself, for being so foolish to fall asleep in that place which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side, and on that, all the way as he went,

* Christian shakes for fear.

† Christian missed his Roll wherein he used to take comfort.

* He is perplexed for his Roll.

if happily he might find the Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the Arbor *where he sat and slept; but that sight renewed* †*his sorrow the more, by bringing again, even afresh, his evil of sleeping unto his mind. Thus therefore he now went on bewailing his sinful sleep, saying,* O wretched man that I am, *that I should sleep in the day time, that I should sleep in the midst of difficulty! that I should so indulge the flesh as to use that rest for ease to my flesh, which the Lord of the Hill hath erected only for the relief of the Spirits of Pilgrims! How many steps have I took*[1] *in vain! (Thus it happened to Israel for their sin they were sent back again by the way of the red Sea*[2]*) and I am made to tread those steps with sorrow, which I might have trod*[3] *with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: Yea now also I am like to be benighted,*[4] *for the day is almost spent. O that I had not slept! Now by this time he was come to the* Arbor *again, where for a while he sat down and wept; but at last (as* Christian *would have it) looking sorrowfully down under the Settle,*[5] *there he* **espied* *his Roll; the which he with trembling and haste catch'd up and put into his Bosom; but who can tell how joyful this*

† Christian *bewails his foolish sleeping,* Rev. 2. 5.

1 Thes. 5. 7, 8.

* Christian *findeth his Roll where he lost it.*

man was, when he had gotten[1] *his Roll again? For this Roll was the assurance of his Life, and acceptance at the desired Haven. Therefore he laid it up in his Bosom, gave thanks to God for directing his Eye to the place where it lay, and with Joy and Tears betook himself again to his Journey. But oh, how nimbly did he go up the rest of the Hill! Yet before he got up, the Sun went down upon* Christian; *and this made him again recall the Vanity of his sleeping to his remembrance; and thus he again began to condole with himself;* O thou sinful sleep! how for thy sake am I like to be benighted in my Journey! I must walk without the Sun, darkness must cover the path of my feet, and I must hear the noise of the doleful Creatures,[2] because of my sinful sleep! *Now also he remembred the story that* Mistrust *and* Timorous *told him of, how they were frighted with the sight of the Lions. Then said* Christian *to himself again, These Beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift*[3] *them? how should I escape being by them torn in pieces? Thus he went on, but while he was bewailing his unhappy miscarriage,*[4] *he lift*[5] *up his Eyes, and behold there was a very stately Palace*[6] *before him, the name of which was* Beautiful, *and it stood by the High-way side.*

So I saw in my Dream, that he made haste and went forward, that if possible he might get Lodging there; Now before he had gone far, he entred into a very narrow passage, which was about a furlong

off the Porters Lodge, and looking very narrowly before him as he went, he espied two Lions in the way. Now thought he, I see the dangers that *Mistrust* and *Timorous* were driven back by. (The Lions were chained, but he saw not the Chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but Death was before him: But the *Porter* at the Lodge, whose Name is *Watchful*,* perceiving that *Christian* made a halt, as if he would go back, cryed unto him, saying, Is thy strength so small? fear not the Lions, for they are chained, and are placed there for tryal of Faith, where it is; and for discovery of those that have none: keep in the midst of the Path, and no hurt shall come unto thee.

* Mark 13. 34.

Then I saw that he went on, trembling for fear of the Lions; but taking good heed to the directions of the *Porter*, he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and stood before the Gate where the *Porter* was. Then said *Christian* to the *Porter*, Sir, What House is this, and may I lodge here to night? The *Porter* answered, This House was built by the Lord of the Hill, and he built it for the Relief and Security of Pilgrims. The *Porter* also asked whence he was, and whither he was going?

Chr. I am come from the City of *Destruction*, and am going to Mount *Zion*, but because the Sun is now set, I desire, if I may to lodge here to night.

Por. *What is your name?*

Chr. My Name is now *Christian,* but my Name at the first was *Graceless:* I came of the Race of **Japhet,* whom God will perswade to dwell in the Tents of *Shem.*[1]

* Gen. 9. 27.

Por. *But how doth it happen you come so late, the Sun is set?*

Chr. I had been here[2] sooner, but that, wretched man that I am! I slept in the *Arbor* that stands on the Hill-side; nay, I had notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the Hill, and then feeling for it, and finding it not, I was forced, with sorrow of Heart, to go back to the place where I slept my sleep, where I found it, and now I am come.

Por. Well, I will call out one of the Virgins of this place, who will (if she like your talk) bring you into the rest of the Family, according to the Rules of the House. So *Watchful* the *Porter* rang a Bell, at the sound of which came out at the door of the House a grave and beautiful Damsel named *Discretion,* and asked why she was called?

The *Porter* answered. This Man is in a Journey from the City of *Destruction* to Mount *Zion,* but being weary and benighted, he asked me if he might lodge here to night? so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither

he was going? and he told her. She asked also, how he got in the way? and he told her. Then she asked him, What he had seen and met with in the way? and he told her. At last, she asked his Name? so he said, It is *Christian*, and I have so much the more a desire to lodge here to night, because, by what I perceive, this place was built by the Lord of the Hill, for the relief and security of Pilgrims: So she smiled, but the water stood in her Eyes: And after a little pause, she said, I will call forth two or three more of the Family. So she ran to the Door and called out *Prudence*, *Piety*, and *Charity*, who after a little more discourse with him, had him into the Family; and many of them meeting him at the threshold of the house, said, Come in, thou blessed of the Lord; this house was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his head and followed them into the House: so when he was come in, and sat down, they gave him something to drink; and consented together [1] that until supper [2] was ready, some of them should have some particular discourse with *Christian*, for the best improvement of time, and they appointed *Piety* and *Prudence*, and *Charity* to discourse with him: and thus they began.

Piety discourses him.

Piety. *Come, good* Christian, *since we have been so loving to you, to receive you into our house this night: let us, if perhaps we may better our selves thereby, talk with you of all things that have hapned to you in your Pilgrimage?*

Chr. With a very good will, and I am glad that you are so well disposed.

Piety. *What moved you at first to betake your self to a Pilgrim's life?*

Chr. I was *driven out [1] of my Native Country by a dreadful sound that was in mine Ears, *to wit,* That unavoidable destruction did attend me, if I abode in that place where I was.

* *How* Christian *was driven out of his own Country.*

Piety. *But how did it happen that you came out of your Country this way?*

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, (as I was trembling and weeping) whose name is †*Evangelist,* and he directed me to the Wicket Gate, which else I should never have found, and so set me into the way that hath led me directly to this House.

† *How he goes into the way to* Zion.

Piety. *But did you not come by the House of the Interpreter?*

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live: especially three things, *to wit, How Christ, in despite of Satan, maintains his work of Grace in the heart: how the man had sinned himself quite out of hopes of Gods mercy, and also the dream of him that thought in his sleep the day of Judgment was come.

* *A rehearsal of what he saw in the way.*

Piety. *Why? did you hear him tell his Dream?*

Chr. Yes, and a dreadful one it was, I thought; it made my heart ake as he was telling of it, but yet I am glad I heard it.

Piety. *Was that all you saw at the house of the Interpreter?*

Chr. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it; and how there came a venturous Man, and cut his way through the Armed men that stood in the Door to keep him out; and how he was bid to come in, and win eternal Glory; Me thought those things did ravish my heart; I would have staid at that good Mans house a twelve month, but that I knew I had further to go.

Piety. *And what saw ye else in the way?*

Chr. Saw! Why, I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon the Tree; and the very sight of him made my Burden fall off my back (for I groaned under a very heavy burden) but then it fell down from off me. 'Twas a strange thing to me, for I never saw such a thing before; Yea, and while I stood looking up (for then I could not forbear looking) three shining ones came to me: one of them testified that my sins were forgiven me; another stript me of my Rags, and gave me this broidered Coat which you see; and the third set the mark which you see in my fore-head, and gave me this sealed Roll (and with that he plucked it out of his Bosome.)

Piety. *But you saw more than this, did you not.*

Chr. The things that I have told you were the best, yet some other matter I saw, as namely, I saw three Men, *Simple, Sloth,* and *Presumption,* lie a sleep [1] a little out of the way as I came, with Irons upon their heels; but do you think I could awake them? I also saw *Formality* and *Hypocrisie* come tumbling over the Wall to go (as they pretended) to *Zion,* but they were quickly lost; even as my self did tell them, but they would not believe: but, above all, I found it hard work to get up this Hill, and as hard to come by the Lions Mouth; and truly if it had not been for the good Man, the Porter that stands at the Gate, I do not know, but that after all, I might have gone back again: but I thank God I am here, and I thank you for receiving of me.[2]

Then *Prudence* thought good to ask him a few Questions, and desired his answer to them.

Prudence *discourses him.*

Pru. *Do you not think sometimes of the Countrey from whence you came?*

* Christian's *thoughts of his Native Country.*

Chr. Yes, *but with much shame and detestation; *Truly, if I had been mindful of that Countrey from whence I came out, I might have had opportunity to have returned; but now I desire a better Countrey, that is an heavenly.*

Heb. 11. 15, 16.

Pru. *Do you not yet bear away with you some of the things that then you were conversant withall?*

Chr. Yes, but greatly against my will, especially my inward and †carnal cogitations,[1] with which all my Country-men, as well as my self, were delighted; but now all those things are my grief, and might I but chuse mine own things, I would *chuse never to think of those things more: but when I would be a doing of [2] that which is best, †that which is worst is with me.

† Christian *distasted with carnal cogitations.*

* Christian's *choice.*

† Rom. 7. 21.

Pru. *Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?*

Chr. Yes, but that is but seldom; but they are to me *golden hours, in which such things happen to me.

* Christian's *golden hours.*

Pru. *Can you remember by what means you find your annoyances at times, as if they were vanquished?*

Chr. Yes, when †I think what I saw at the Cross, that will do it; and when I look upon my Broidred Coat, that will do it; and when I look into the Roll that I carry in my Bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

† *How* Christian *gets power against his Corruptions.*

Pru. *And what is it that makes you so desirous to go to Mount* Zion?

Chr. Why, *there I hope to see him *alive*, that did hang *dead* on the Cross; and there I hope to be rid of all those things, that to this day are in me an annoyance to me;

* *Why* Christian *would be at Mount* Zion.

there, they say, there is no †death, and there I shall dwell with such Company as I like best. For to tell you truth, I love him, because I was by him eased of my burden, and I am weary of my inward sickness: I would fain be where I shall die no more, and with the Company that shall continually cry, **Holy, Holy, Holy.*

† Isa. 25. 8. Rev. 21. 4.

Then said *Charity* to *Christian, Have you a Family? Are you a married man?*

* Charity *discourses him.*

Chr. I have a Wife and four small Children.

Cha. *And why did you not bring them along with you?*

Chr. Then *Christian* *wept, and said, Oh, how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage.

* Christian's *love to his Wife and Children.*

Cha. *But you should have talked to them, and have endeavoured to have shown them the danger of being behind.*

Chr. So I did, and told them also what God had shewed to me of the Destruction of our City: but I seemed to them as one that mocked; and they believed me not.

Gen. 19. 14.

Cha. *And did you pray to God that he would bless your Counsel to them?*

Chr. Yes, and that with much affection; for you must think that my Wife and poor Children [1] were very dear unto me.

Cha. *But did you tell them of your own sorrow,*

and fear of destruction? for I suppose that destruction was visible enough to you?

Chr. Yes, over, and over, and over. They might also †see my fears in my Countenance, in my Tears, and also in my trembling under the apprehension of the Judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

† Christian's *fear of perishing might be read in his very countenance.*

Cha. *But what could they say for themselves, why they came not?*

Chr. Why, *my Wife was afraid of losing this World; and my Children were given to the foolish delights of youth: so what by one thing and what by another, they left me to wander in this manner alone.

* *The cause why his Wife and Children did not go with him.*

Cha. *But did you not with your vain*[1] *life damp all that you by words used by way of perswasion to bring them away with you?*

Chr. Indeed I cannot commend my life, for I am conscious to my self of many failings therein: I know also that a man by his Conversation[2] may soon overthrow what by Argument or Persuasion he doth labour to fasten upon others for their good. Yet, this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on Pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied my self of things (for their sakes) in which they saw no

Christians *good conversation before his Wife and Children.*

evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my Neighbour.

Cha. *Indeed* *Cain *hated his Brother, because his own works were evil, and his Brothers righteous; and if thy Wife and Children have been offended with thee for this, they thereby shew themselves to be implacable to good, *and thou hast delivered thy Soul from their blood.*

* Christian *clear of their Blood, if they perish.*

* Ezek. 3. 19.

Now I saw in my Dream, that thus they sat talking together until Supper was ready. So when they had made ready, they sat down to meat: Now the Table was furnished with *fat things, and with Wine that was well refined, and all their †talk at the Table was about the LORD of the Hill: as namely, about that HE had done, and whereof HE did what HE did, and why he had builded that House: and by what they said, I perceived that HE had been a *great Warriour,* and had fought with, and slain *him that had the power of Death, but not without great danger to himself: which made me love him the more.

* *What* Christian *had to his Supper.*

† *Their Talk at Supper time.*

* Heb. 2. 14, 15

For, as they said, and as I believe (said *Christian*) he did it with the loss of much blood: but that which put glory of Grace into all he did, was, that he did it out of pure love to this Countrey. And beside, there were some of them of the Household that said,

they had been and spoke with him since he did dye on the Cross; and they have attested, that they had it from his own lips, that he is such a lover of poor Pilgrims, that the like is not to be found from the East to the West.

They moreover gave an instance of what they affirm'd, and that was, He had stript[1] himself of his glory, that he might do this for the Poor; and that they heard him say and affirm, *That he would not dwell in the Mountain of* Zion *alone.* They said moreover, That he had made many Pilgrims *Princes, though by nature they were Beggars born, and their original[2] had been the Dunghil.

* *Christ makes Princes of Beggars.*
1 Sam. 2. 8.
Psal. 113. 7.

Thus they discoursed together till late at night, and after they had committed themselves to their Lord for Protection, they betook themselves to rest: The Pilgrim they laid in a large upper *Chamber, whose Window opened towards the Sun-rising: the name of the Chamber was *Peace,* where he slept till break of day, and then he awoke, and sung,

* Christians *Bed-Chamber.*

> *Where am I now! is this the love and care*
> *Of Jesus, for the men that Pilgrims are*
> *Thus to provide! That I should be forgiven!*
> *And dwell already the next door to Heaven.*

So in the morning they all got up, and after some more discourse, they told him that he should not de-

part till they had shew'd him the *Rarities* of that place. And first they had him into the Study, *where they shewed Records of the greatest Antiquity;[1] in which, as I remember my Dream, they shewed him the first *Pedegree* of the Lord of the Hill, that he was the Son of the Ancient of Days, and came by that eternal Generation. Here also was more fully Recorded the Acts that he had done, and the names of many hundreds that he had taken into his Service; and how he had placed them in such Habitations that could neither by length of Days, nor decays of Nature be dissolved.

* Christian *had into the Study, and what he saw there.*

Then they read to him some of the worthy Acts that some of his Servants had done. As how they had subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the †violence of Fire, escaped the edge of the Sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*.

† Heb. 11. 33, 34.

Then they read again in another part of the Records of the House, where it was shewed how willing their Lord was to receive into his favour, any, even any, though they in time past had offered great affronts to his Person and Proceedings. Here also were several other Histories of many other famous things, of all which *Christian* had a view: as of things both Ancient and Modern, together with Prophecies and Predictions of things that have their certain accomplishment, both

to the dread and amazement of Enemies, and the comfort and solace of Pilgrims.

† Christian *had into the Armory.*

The next day they took him, and had him into the †Armory, where they shewed him all manner of Furniture,[1] which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Brest-plate, *All prayer*,[2] and Shoes that would not wear out. And there was here enough of this to harness out [3] as many men for the service of their Lord, as there be Stars in the Heaven for multitude.

* Christian *is made to see ancient things.*

They also shewed him some of the Engines with which some of his Servents had done wonderful things. *They shewed him *Moses's* Rod,[4] the Hammer and Nail with which *Jael* [5] slew *Sisera*, the Pitchers, Trumpets, and Lamps too, with which *Gideon* [6] put to flight the Armies of *Midian*. Then they shewed him the Oxes Goad wherewith *Shamgar* [7] slew six hundred men. They shewed him also the Jaw-bone with which *Sampson* [8] did such mighty feats; they shewed him moreover the Sling and Stone with which *David* [9] slew *Goliah* of *Gath:* and the Sword also with which their Lord will kill the man of Sin [10] in the day that he shall rise up to the Prey. They shewed him besides, many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

Then I saw in my Dream, that on the morrow he got up to go forwards, but they desired him to stay till

the next day also; and then said they, we will (if the day be clear) shew you the *delectable Mountains,[1] which they said, would yet further add to his comfort, because they were nearer the desired Heaven, than the place where at present he was. So he consented and staid. When the morning was up, they had him to the top of the House, †and bid him look South so he did: and behold at a great distance he saw a most pleasant Mountainous Country, beautified with Woods, Vine-yards, Fruits of all sorts; Flowers also, with Springs and Fountains, very delectable to behold. Then he asked the name of the Country; they said it was *Immanuels Land:*[2] and it is as Common, say they, as this Hill is, to and for all the Pilgrims. And when thou comest there, from thence thou mayest see to the Gate of the Cœlestial City; as the Shepherds that live there will make appear.

* Christian *shewed the delectable Mountains.*

† Isa. 33. 16, 17

Now he bethought himself of setting forward, *and they were willing he should: but first, said they, let us go again into the Armory; so they did, and when he came there, they †harnessed him from head to foot, with what was of proof,[3] lest perhaps he should meet with assaults in the way. He being therefore thus accoutred, walketh out with his Friends to the Gate, and there he asked the Porter if he saw any Pilgrims pass by; then the Porter answered, Yes.

* Christian *set forward.*

† Christian *sent away armed.*

Chr. *Pray did you know him? said he.*

Por. I asked his name, and he told me it was *Faithful.*

Chr. O said *Christian, I know him, he is my Towns-man, my near Neighbour, he comes from the place where I was born; how far do you think he may be before?*

Por. He is got by this time below the Hill.

Chr. *Well,* *said Christian, *good Porter, the Lord be with thee, and add to all thy blessings much increase of the kindness that thou hast shewed to me.*

* *How* Christian *and the* Porter *greet at parting.*

Then he began to go forward, but *Discretion, Piety, Charity,* and *Prudence* would accompany him down to the foot of the Hill. So they went on together, reiterating their former discourses till they came to go down the Hill. Then said *Christian,* as it was *difficult* coming up, so (so far as I can see) it is *dangerous* going down. Yes, said *Prudence,* so it is: for it is an hard matter for a man to go down into the Valley of *Humiliation,* as thou art now, and to catch no slip by the way: Therefore, said they, are we come out to accompany thee down the Hill. So he began to go down; but very warily, yet he caught a slip or two.

The Valley of Humiliation.

Then I saw in my Dream, that these good Companions (when *Christian* was gone down to the bottom of the Hill) gave him a Loaf of Bread, a Bottle of Wine [1] and a Cluster of Raisins, and then he went on his way.

But now in this Valley of *Humiliation* poor *Chris-*

tian was hard put to it, for he had gone but a little way before he espied a foul *Fiend*[1] coming over the Field to meet him; his name is *Apollyon.*[2] Then did *Christian* begin to be afraid, and cast in his mind whether to go back or to stand his ground. But he considered again, that he had no Armour for his Back, and therefore thought that to turn the Back to him might give him greater advantage with ease to pierce him with his Darts; therefore he resolved to venture, and stand his ground. For, thought he, *had I no more in mine eye than the saving of my life, 'twould be the best way to stand.

Christian *no Armour for his Back.*

* Christian's *resolution in the approach of* Apollyon.

So he went on, and *Apollyon* met him: now the Monster was hideous to behold, he was cloathed with scales like a Fish; (and they are his pride) he had Wings like a Dragon, Feet like a Bear, and out of his Belly came Fire and Smoke, and his Mouth was as the Mouth of a Lyon. When he was come up to *Christian,* he beheld him with a disdainful countenance, and thus began to question with him.

Apol. *Whence come you, and whither are you bound?*

Chr. I am come from the City of Destruction †which is the place of all evil, and am going to the City of *Zion.*

† *Discourse betwixt* Christian *and* Apollyon.

Apol. *By this I perceive thou art one of my Subjects, for all that Country is mine, and I am the Prince and God of it. How is it then that*

thou hast run away from thy King? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the Ground.

Chr. I was born indeed in your Dominions, but your service was hard, and your Wages such as a man could not live on, **for the Wages of sin is death;* therefore when I was come to years, I did as other considerate Persons do, look out, if perhaps I might mend my self.

* Rom. 6. 23.

Apol. *There is no Prince that will thus lightly lose his Subjects, neither will I as yet lose thee; but since thou complainest of thy Service and Wages,* †*be content to go back, what our Country will afford, I do here promise to give thee.*

† Apollyon's *flattery.*

Chr. But I have let my self to [1] another, even to the King of Princes, and how can I with fairness go back with thee?

Apol. *Thou hast done in this according to the Proverb,* †change a bad for a worse: *but it is ordinary for those that have professed themselves his Servants, after a while to give him the slip, and return again to me: do thou so too, and all shall be well.*

† Apollyon *undervalues Christs service.*

Chr. I have given him my Faith, and sworn my Allegiance to him, how then can I go back from this, and not be hanged as a Traitor?

Apol. *Thou didst the same by me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back.*

Chr. What I promised thee was in my non-age [2]

and besides, I count that the Prince under whose Banner now I stand, is able to absolve me, yea, and to pardon also what I did as to my complyance with thee: and besides (O thou destroying *Apollyon*) to speak truth, I like his Service, his wages, his Servants, his Government, his Company, and Country, better than thine: and therefore leave off to perswade me further, I am his Servant, and I will follow him.

Apollyon *pleads the grievous end of Christians, to disswade* Christian *from persisting in his way.*

Apol. *Consider again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest, that for the most part, his Servants come to an ill end, because they are Transgressors against me and my way; how many of them have been put to shamefull death? and besides, thou countest his Service better than mine; whereas he never came yet from the place where he is, to deliver any that served him out of their hands: but as for me, how many times, as all the World very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his; though taken by them; and so I will deliver thee.*

Chr. His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most glorious in their account: For, for present deliverance, they do not much expect it; for they stay for their Glory, and then they shall

have it, when their Prince comes in his, and the Glory of the Angels.

Apol. *Thou hast already been unfaithful in thy service to him, and how dost thou think to receive Wages of him?*

Chr. Wherein, O *Apollyon,* have I been unfaithful to him?

Apollyon *pleads* Christians *infirmities against him.*

Apol. *Thou didst faint at first setting out, when thou wast almost choaked in the Gulf of* Despond, *thou diddest attempt wrong ways to be rid of thy Burden, whereas thou shouldest have stayed till thy Prince had taken it off. Thou didst sinfully sleep and lose thy choice things: thou wast also almost perswaded to go back at the sight of the Lions: and when thou talkest of thy Journey and of what thou hast heard, and seen, thou art inwardly desirous of vain Glory in all that thou sayest or doest.*

Chr. All this is true, and much more, which thou hast left out; but the Prince whom I serve and honour, is merciful, and ready to forgive: but besides, these infirmities possessed me in thy Country, for there I suck'd them in, and I have groaned under them, being sorry for them, and have obtained Pardon of my Prince.

Apollyon *in a rage falls upon* Christian.

Apol. Then *Apollyon* broke out into a grievous rage, saying, *I am an Enemy to this Prince; I hate his Person, his Laws, and People; I am come out on purpose to withstand thee.*

Chr. *Apollyon,* beware what you do, for I am in the Kings High-way,[1] the way of Holiness, therefore take heed to your self.

Apol. Then *Apollyon* stradled quite over the whole breadth of the way, and said, I am void of fear in this matter, prepare thy self to die, for I swear by my Infernal Den, that thou shalt go no further, here will I spill[2] thy Soul; and with that he threw a flaming Dart at his Breast, but *Christian* had a shield in his hand, with which he caught it, and so prevented the danger of that. Then did *Christian*[3] draw, for he saw 'twas time to bestir him, and *Apollyon* as fast made at him, throwing Darts as thick as Hail; by the which, notwithstanding all that Christian could do to avoid it, †*Apollyon* wounded him in his *head,* his *hand* and *foot,* this made *Christian* give a little back; *Apollyon* therefore followed his work amain, and *Christian* again took courage, and resisted as manfully as he could. This sore Combat lasted for above half a day, even till *Christian* was almost quite spent. For you must know that *Christian,* by reason of his Wounds, must needs grow weaker and weaker.

† Christian *wounded in his understanding, Faith, and Conversation.*

Then *Apollyon* espying his opportunity, began to gather up close to *Christian,* and wrestling with him, gave him a dreadful fall, and with that *Christians* Sword flew out of his hand. Then said *Apollyon, I am sure of thee now;* and with that he had almost prest

Apollyon *casteth* Christian *down to the Ground.*

him to death; so that *Christian* began to despair of Life. But as God would have it, while *Apollyon* was fetching his last blow, thereby to make a full end of this good man, *Christian* nimbly stretched out his hand for his Sword, and caught it, saying, †*Rejoyce not against me, O mine Enemy, when I fall I shall arise*, and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound: *Christian* perceiving that, made at him again, saying, †*Nay in all these things we are more than conquerours, through him that loved us.* And with that *Apollyon* spread forth his Dragons wings, and sped him away, that *Christian* saw him no more.

Christians victory over Apollyon.

† Mich. 7. 8.

† Rom. 8. 37. Jam. 4. 7.

In this combat no man can imagine, unless he had seen and heard, as I did, what yelling and hideous roaring *Apollyon* made all the time of the fight, he spake like a Dragon: and on the other side, what sighs and groans burst from *Christians* heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded *Apollyon* with his two edg'd Sword, then indeed he did smile, and look upward; but 'twas the dreadfullest sight that ever I saw.

A brief relation of the Combat by the Spectator.

Christian gives God thanks for his deliverance.

So when the battel was over *Christian* said, I will here give thanks to him that hath delivered me out of the mouth of the Lion; to him that did help me against *Apollyon:* and so he did, saying,

Great Beelzebub, *the Captain of this Fiend,*
Design'd my ruine, therefore to this end
He sent him harnest out; and he with rage,
That hellish was, did fiercely me engage:
But blessed Michael [1] *helped me, and I*
By dint of Sword did quickly make him fly:
Therefore to him let me give lasting praise,
And thanks, and bless his holy Name always.

Then there came to him an hand with some of the Leaves of the Tree of Life, the which *Christian* took and applied to the wounds *that* he had receiv'd in the Battel, and was healed immediately. He also sat down in *that* place to eat bread, and to drink of the *Bottle that* was given him a *little* before; so being refreshed, he addressed himself to his Journey, with *his Sword drawn in his hand, for he said, I know not but some other enemy may be at hand, but he met with no other affront [2] from *Apollyon,* quite *thorow* [3] *this* Valley.

* Christian goes on his journey with his Sword drawn in his hand.

Now at the *end* of *this Valley* was another, call'd *the Valley of the shadow of Death,*[4] and Christian must needs go *through* it, because the *way* to the Cœlestial *City* lay through the midst of it: Now *this Valley* is a very solitary place. The Prophet †*Jeremiah* thus describes it; *A Wilderness, a Land of desarts, and of Pits, a Land of Drought, and of the shadow of Death, a Land that*

The Valley of the shadow of Death.

† Jer. 2. 6.

no man (but a Christian) *passeth through, and where no man dwelt.*

Now here Christian was worse put to it than in his fight with *Apollyon,* as by the sequel you shall see.

I saw then in my Dream, *that when* Christian *was got on the borders of the shadow of* Death, there met him *two Men,* **Children of them that brought up an* †evil report *of the* good Land, making haste to go back, to whom *Christian* spake as follows.

* *The children of the Spies go back.*

† Numb. 13.

Chr. *Whither are you going?*

Men. They said, Back, back, and we would have you do so to, if either Life or Peace is prized by you.

Chr. *Why? what's the matter? said* Christian.

Men. Matter, said they, we were going that way as[1] you are going, and went as far as we durst, and indeed we were almost past coming back, for had we gone a little further, we had not been here to bring the News to thee.

Chr. *But what have you met with, said* Christian.

Men. Why, we were almost in the Valley of the shadow of Death, but that by good hap we looked before us, and saw the danger before we came to it.

Psal. 44. 19.
Psal. 107. 10.

Chr. *But what have you seen? said* Christian.

Men. Seen! Why, the Valley it self, which is as dark as pitch; we also saw there the Hobgoblins,[2] Satyrs, and Dragons of the Pit:[3] we heard also in that Valley a continual howling and yelling, as of a People under unutterable misery, who were sat down

in affliction and Irons: and over that Valley hangs the discouraging *Clouds of confusion, Death also doth alwayes spread his Wings over it. In a word, it is every whit dreadful, being utterly without order.

* Job 3. 5. chap. 10. 22.

Chr. *Then said* Christian, *I perceive not yet, by what you have said, but that *this is my way to the desired Heaven.*

* Jer. 2. 6.

Men. Be it thy way, we will not chuse it for ours: so they parted, and *Christian* went on his way but still with his Sword drawn in his hand for fear lest he should be assaulted.

I saw then in my Dream so far as this Valley reached, there was on the right hand a very deep Ditch, that Ditch is it into which the Blind hath led the Blind in all Ages, and have both there miserably perished. Again, behold on the left hand there was a very dangerous Quagg,[1] into which, if even a good man falls, he finds no bottom for his foot to stand on: Into this Quagg King *David* once *did fall,* and had no doubt there been smothered, had not he that is able pluckt him out.

Psal. 69. 14.

The Path-way was here also exceeding narrow, and therefore good *Christian* was the more put to it;[2] for when he sought in the dark to shun the Ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness, he would be ready to fall into the Ditch, thus he went on, and I heard him here sigh bitterly; for besides the danger mentioned

above, the Path-way was here so dark, that oft-times when he lift up his foot to go forward, he knew not where, nor upon what he should set it next.

About the midst of this Valley, I perceived the Mouth of Hell to be, and it stood also hard by the way-side: Now thought *Christian*, what shall I do? And ever and anon the Flame and Smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for *Christian's* Sword, as did *Apollyon* before) that he was forced to put up his Sword, and betake himself to another weapon called **All prayer;* so he cried in my hearing, **O Lord I beseech thee deliver my Soul.* Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful Voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the Streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together, and coming to a place, where he thought he heard a company of *Fiends* coming forward to meet him, he stopt, and began to muse what he had best to do. Sometimes he had half a thought to go back. Then again he thought he might be half way through the Valley: he remembred also how he had already vanquished many a danger: and that the danger of going back might be much more than for to go forward, so he resolved to go on; Yet the *Fiends* seemed to come nearer and nearer; but

* Ephes. 6. 18.
* Psal. 116. 4.

Christian *put to a stand but for a while.*

when they were come even almost at him, he cryed out with a most vehement voice, *I will walk in the strength of the Lord God;* so they gave back, and came no further.

One thing I would not let slip,[1] *I took notice that now poor* Christian *was so confounded, that he did not know his own voice; and thus I perceived it; Just when he was come over against the mouth of the burning Pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, *which he verily thought had proceeded from his own mind.*[2] *This put* Christian *more to it than any thing that he met with before, even to think that he should now blaspheme him, that he loved so much before; yet, if he could have helped it, he would not have done it; but he had not the discretion neither to stop his Ears, nor to know from whence those blasphemies came.*

* *Christian* made believe that he spake blasphemies, when 'twas Satan that suggested them into his mind.

When *Christian* had travelled in this disconsolate condition some considerable time, he thought he heard the Voice of a man, going before him, saying, *Though I walk through the Valley of the shadow of Death, I will fear none ill,*[3] *for thou art with me.*

Psal. 23. 4.

Then was he glad: and that for these reasons:

First, because he gathered from thence, That some who feared God, were in this Valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state, and why not, thought he, with me, though by reason of the Impediment that attends this place I cannot perceive it.

Job 9. 11.

Thirdly, For that he hoped (could he overtake them) to have company by and by, so he went on, and called to him that was before, but he knew not what to answer: for that he also thought himself to be alone: And by and by the day broke: Then said Christian, **He hath turned the shadow of Death into the Morning.*

* Amos 5. 8.

Now Morning being come, he looked back, not of[1] desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand, and the Quag that was on the other; also how narrow the way was which led betwixt them both; also now he saw the Hobgoblings, and Satyrs, and Dragons of the Pit, but all afar off; for after break of day they came not nigh, yet they were discovered to him, according to that which is written, *He discovereth deep things out of darkness and bringeth out to light the shadow of death.*

Christian glad at break of day.

* Job 12. 22.

Now was *Christian* much affected with his deliverance from all the dangers of his solitary way, which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him; and about this

time the Sun was rising, and this was another mercy to *Christian,* for you must note, that though the first part of the Valley of the shadow of death was dangerous, *yet this second part which he was yet to go, was (if possible) far more dangerous: for, from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Gins,[1] and Nets here, and so full of Pits, Pitfals, deep holes and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand Souls, they had in reason been cast away; but as I said just now the Sun was rising. Then said he, **his Candle shineth on my head, and by his light I go through darkness.*

* *The second part of this Valley very dangerous.*

* Job 29. 3.

In this light therefore he came to the end of the Valley. Now I saw in my Dream, that at the end of this Valley lay blood, bones, ashes and mingled bodies of Men, even of Pilgrims, that had gone this way formerly: And while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan,* dwelt in old time, by whose Power and Tyranny the Men whose bones, blood, Ashes, &c. lay there, were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondered, but I have learnt since, that *Pagan* has been dead many a day, and as for the other, though he be yet alive, he is by reason of age, and also of the many shrewd brushes [2]

that he met with in his younger days, grown so crazy and stiff in his joynts, that he can now do little more than sit in his Caves mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that *Christian* went on his way, yet at the sight of the *old Man* that sat in the Mouth of the Cave, he could not tell what to think, especially because he spake [1] to him, though he could not go after him; saying, *You will never mend, till more of you be burned* [2] but he held his peace, and set a good face on't, and so went by: and catcht no hurt. Then sang *Christian.*

O world of wonders! (I can say no less)
That I should be preserv'd in that distress
That I have met with here! O blessed be
That hand that from it hath deliver'd me!
Dangers in darkness, Devils, Hell and Sin,
Did compass me while I this Vale was in:
Yea Snares & Pits, & Traps & Nets did lie
My Path about, that worthless silly I
Might have been catch't intangled, and cast down:
But since I live, let JESUS wear the Crown.

Now as *Christian* went on his way, he came to a little ascent, which was cast up [3] on purpose, that Pilgrims might see before them up there, therefore *Christian* went, and looking forward, he saw *Faithful* before him upon his Journey. Then said *Chris-*

tian aloud, Ho, ho, So ho; stay, and I will be your Companion. At that *Faithful* looked behind him, to whom *Christian* cryed, Stay, stay, till I come up to you: but *Faithful answered, No,* I am upon my Life,[1] and the Avenger of Blood[2] is behind me. At this *Christian* was somewhat moved, and putting to all his strength, he quickly got up with *Faithful,* and did also over-run him, so the *last was first.* Then did *Christian* vain-gloriously smile, because he had gotten the start of his Brother, but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until *Faithful* came up to help him.

Christian *overtakes* Faithful.

Then I saw in my dream they went very lovingly on together; and had sweet discourse[3] of all things that had hapned to them in their Pilgrimage; and thus *Christian* began.

Christian's *fall makes* Faithful *and he go lovingly together.*

Chr. *My honoured and well beloved Brother* Faithful, *I am glad that I have overtaken you, and that God has so tempred our Spirits, that we can walk as companions in this so pleasant a Path.*

Faith. I had thought dear Friend, to have had your company quite from our Town, but you did get the start of me: wherefore I was forced to come thus much of the way alone.

Chr. *How long did you stay in the City of* Destruction, *before you set out after me on your Pilgrimage?*

Faith. Till I could stay no longer: for there was

great talk presently[1] after you were gone out, that our City would in short time with Fire from Heaven be burned down to the Ground.

Their talk about the Country from whence they came.

Chr. *What? Did your Neighbors talk so?*

Faith. Yes, 'twas for a while in every bodies mouth.

Chr. *What, and did no more of them but you come out to escape the danger?*

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse I heard some of them deridingly speak of you, and of your desperate Journey, (for so they called this your Pilgrimage;) but I did believe, and do still, that the end of our City will be with Fire and Brimstone from above: and therefore I have made my escape.

Chr. *Did you hear no talk of Neighbour* Pliable.

Faith. Yes *Christian*, I heard that he followed you till he came at the Slough of *Despond;* where, as some said, he fell in; but he would not be known to have so done: but I am sure he was soundly bedabled with that kind of dirt.

Chr. *And what said the Neighbours to him?*

Faith. He hath since his going back been had greatly in derision, and that among all sorts of People; some do mock and despise him, and scarce will any set him on work.[2] He is now seven times worse than if he had never gone out of the City.

How Pliable *was accounted of when he got home.*

Chr. *But why should they be so set against him, since they also despise the way that he forsook?*

Faith. Oh, they say, hang him; he is a turn Coat,[1] he was not true to his profession; I think God has stirred up even his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the way.

Jer. 29. 18, 19.

Chr. *Had you no talk with him before you came out?*

Faith. I met him once in the Streets, but he leered away,[2] on the other side, as one ashamed of what he had done: so I spake not to him.

Chr. *Well, at my first setting out, I had hopes of that man: but now I fear he will perish in the Overthrow of the* City, *For it is hapned to him according to the true Proverb, The Dog is turned to his vomit again, and the Sow that was washed, to her wallowing in the Mire.

* 2 Pet. 2. 22.

The Dog and Sow.

Faith. They are my fears of him too, but who can hinder that which will be?

Chr. Well, Neighbour *Faithful,* said Christian, let us leave him, and talk of things that more immediately concern our selves, *Tell me now, what you have met with in the way as you came: for I know you have met with some things, or else it may be writ for a wonder.*

Faith. I escaped the Slough that I perceiv'd you fell into, and got up to the Gate without that danger; only I met with one whose

Faithful *assaulted by* Wanton.

Name was *Wanton*, that had like to have done [1] me a mischief.

* Gen. 39. 11, 12, 13.

Chr. *'Twas well you escaped her Net;* *Joseph *was hard put to it by her, and he escaped her as you did, but it had like to have cost him his Life. But what did she do to you?*

Faith. You cannot think (but that you know something) what a flattering tongue she had, she lay at me hard [2] to turn aside with her, promising me all manner of content.

Chr. *Nay, she did not promise you the content of a good Conscience.*

Faith. You know that I mean, all carnal and fleshly content.

* Prov. 22. 14.

Chr. *Thank God you have escaped her; The *abhorred of the Lord shall fall into her Ditch.*

Faith. Nay, I know not whether I did wholly escape her or no.

Chr. *Why I tro, you did not consent to her desires?*

Faith. No not to defile my self; for I remembred an old writing that I had seen, which said, *Her Steps take hold of Hell.* So I shut mine Eyes, because I would not be bewitcht with her looks; then she railed on me, and I went my way.

Prov. 5. 5.
Job 31. 1.

Chr. *Did you meet with no other assault as you came?*

Faith. When I came to the foot of the Hill called

Difficulty, I met with a very aged Man, who asked me, *What I was, and whither bound?* I told him that I am a Pilgrim, going to the Cœlestial City: Then said the old man, *Thou lookest like an honest fellow, wilt thou be content to dwell with me, for the wages that I shall give thee?* Then I askt him his name and where he dwelt? He said his Name was *Adam the First,*[1] *and that he dwelt in the Town of* **Deceit.* I asked him then, what was his work? and what the wages that he would give; He told me that his work was *many delights, and his wages, that I should be his Heir at last.* I further askt him, what House he kept, and what other Servants he had? so he told me, *That his House was maintained with all the dainties in the world, and that his Servants were those of his own begetting.* Then I asked how many Children he had? He said that he had but three Daughters; *The* **lust of the Flesh, the lust of the Eyes, and the pride of Life:* and that I should marry them if I would. Then I asked how long time he would have me to live with him? And he told me, *as long as he lived himself.*

He is assaulted by Adam *the First.*

* Eph. 4. 22.

* 1 John 2. 16.

Chr. *Well, and what conclusion came the* Old man *and you to at last?*

Faith. Why at first I found my self somewhat inclinable to go with the Man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, *Put off the old Man with his Deeds.*[2]

Chr. *And how then?*

Faith. Then it came burning hot into my mind: whatever he said, and however he flattred, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his House. Then he revil'd me, and told me, that he would send such a one after me, that should make my way bitter to my Soul; So I turned to go away from him; but just as I turned my self to go thence, I felt him take hold of my flesh and give me such a deadly twitch back, that I thought he had pulled part of me after himself: This made me cry, **O wretched man!* So I went on my way up the Hill.

* Rom. 7. 24.

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me [1] just about the place where the Settle stands.

Chr. *Just there, said* Christian, *did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my bosome.*

Faith. But good Brother hear me out: So soon as the man overtook me, he was but a word and a blow; for down he knockt me, and laid me for dead. But when I was a little come to my self again, I asked him wherefore he served me so? he said, because of my secret inclining to *Adam the First:* and with that he struck me another deadly blow on the Breast, and beat me down backward; so I lay at his foot as dead as before. So when I came to my self

again, I cried him mercy, but he said I know not how to shew mercy, and with that knockt me down again. He had doubtless made an end of me,[1] but that one came by, and bid him forbear.

Chr. *Who was that that bid him forbear?*

Faith. I did not know him at first, but as he went by, I perceived the holes in his hands and in his side, then I concluded that he was our Lord. So I went up the Hill.

Chr. *That Man that overtook you was* Moses, **he spareth none, neither knoweth he how to shew mercy to those that transgress his Law.*

* *The Thunder of* Moses.

Faith. I know it very well, it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I staid there.

Chr. *But did you not see the house that stood there on the top of the hill on the side of which* Moses *met you?*

Faith. Yes, and the Lions too, before I came at it; but for the Lions, I think they were asleep, for it was about Noon; and because I had so much of the day before me, I passed by the Porter,[2] and came down the Hill.

Chr. *He told me indeed that he saw you go by, but I wish you had called at the house; for they would have shewed you so many Rarities, that you would scarce have forgot*[3] *them to the day of your death.*

But pray tell me, did you meet no body in the Valley of Humility?

Faith. Yes, I met with one *Discontent*, who would willingly have perswaded me to go back again with him; his reason was, for that the Valley was altogether without *Honour;* he told me moreover, that there to go, was the way to disobey all my Friends, as *Pride, Arrogancy, Self-conceit, Worldly Glory,* with others, who he knew, as he said, would be very much offended, if I made such a fool of my self as to wade through this Valley.

Faithful *assaulted by* Discontent.

Chr. *Well, and how did you answer him?*

Faith. I told him, that although all these that he named might claim Kindred of me, and that rightly, (for indeed they were my Relations, *according to the flesh*) yet since I became a Pilgrim, they have disowned me, and I also have rejected them: and therefore they were to me now no more than if they had never been of my Linage: I told him moreover, That as to this Valley he had quite mis-represented the thing: *for before Honour is Humility, and a haughty Spirit before a fall.* Therefore said I, I had rather go through this Valley to the Honour that was so accounted by the wisest, than chuse that which he esteemed most worthy our affections.

Faithful's *answer to* Discontent.

Chr. *Met you with nothing else in that Valley?*

Faith. Yes, I met with *Shame,* but of all the men

that I met with in my Pilgrimage, he I think, bears the wrong name: the other would be said nay, after a little argumentation (and somewhat else,) but this bold-faced *Shame* would never have done.

He is assaulted with Shame.

Chr. *Why, what did he say to you?*

Faith. What! why he objected against Religion it self: he said 'twas a pitiful, low, sneaking business for a man to mind Religion: he said that tender Conscience was an unmanly thing: and that for a man to watch over his words and waies, so as to tie up himself from that hectoring[1] Liberty, that the brave Spirits of the times accustom themselves unto would make him the Ridicule of the times. He objected also, that but few of the Mighty, Rich, or Wise, were ever of my opinion: nor any of them neither, before they were perswaded to be Fools, and to be of a voluntary fondness, to venture the loss of all, *for no body knows what.* He moreover objected *the base and low estate and condition of those that were chiefly the Pilgrims of the times in which they lived: also their Ignorance, and want of understanding in all natural Science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate: as that it was a shame to sit whining and mourning under a Sermon, and a shame to come sighing and groaning home. That it was a shame to ask my Neighbour forgiveness for petty faults, or to make

1 Cor. 1. 26. Chap. 3. 18. Phil. 3. 7, 9.

* John 7. 48.

restitution where I have taken from any. He said also that Religion made a man grow strange to the great, because of a few Vices (which is called by finer names) and made him own and respect the base, because of the same Religious fraternity: And is not this, said he, a shame?

Chr. *And what did you say to him?*

Faith. Say! I could not tell what to say at first. Yea, he put me so to it, that my Blood came up in my Face: even this *Shame* fetch't it up, and had almost beat me quite off. But at last I began to consider, **That that which is highly esteemed among Men, is had in an abomination with God.* And I thought again, this *Shame* tells me what Men are, but it tells me nothing what *God* or the *Word* of God is. And I thought moreover, that at the day of doom we shall not be doomed to Death or Life, according to the hectoring Spirits of the World: but according to the Wisdom and Law of the highest. Therefore thought I, what God says is best indeed, is best, though all men in the World are against it. Seeing then that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven are wisest: and that the poor man that loveth Christ, is richer than the greatest man in the World that hates him: *Shame* depart, thou art an Enemy to my Salvation: shall I entertain thee against my Sovereign Lord? How then shall I look him in the face at his coming? should I

* Luk. 16. 15.

Mark 8. 3.

now be ashamed of his Ways and Servants, how can I expect the blessing? but indeed this *Shame* was a bold Villain; I could scarce shake him out of my Company; yea, he would be haunting of me, and continually whispering me in the Ear, with some one or other of the Infirmities that attend Religion: But at last I told him, 'twas but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: And so at last I got past this *importunate* one.

And when I had shaken him off, then I began to sing;

The Tryals that those men do meet withal,
That are obedient to the heavenly call,
Are manifold and suited to the flesh,
And come, and come, and come again afresh;
That now or sometimes else, we by them may
Be taken, overcome, and cast away.
O let the Pilgrims, let the Pilgrims then,
Be vigilant, and quit themselves like Men.

Chr. I am glad my Brother, that thou didst withstand this Villain so bravely; for of all, as thou sayest, I think he has the wrong Name, for he is so bold as to follow us in the Streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good; but if he was not himself audacious, he would never attempt to do as he does; but let us still resist him; for notwithstanding

all his bravadoes,[1] he promoted the Fool, and none else. *The Wise shall inherit Glory, said* Solomon, *but shame shall be the promotion*[2] *of Fools.*

Prov. 3. 35.

Faith. *I think we must cry to him for help against* shame, *that would have us be valiant for Truth upon the Earth.*

Chr. You say true, But did you meet no body else in that Valley?

Faith. *No, not I, for I had Sun-shine all the rest of the way, through that, and also through the Valley of the shadow of death.*

Chr. 'Twas well for you, I am sure it fared far otherwise with me. I had for a long Season, as soon almost as I entred into that Valley, a dreadful Combate with that foul Fiend *Apollyon:* Yea, I thought verily he would have killed me: especially when he got me down, and crush'd me under him, as if he would have crush'd me to pieces. For as he threw me, my sword flew out of my hand; nay he told me, *He was sure of me:* but *I cryed to God, and he heard me, and delivered me out of all my troubles.* Then I entred into the Valley of the shadow of death, and had no light for almost half the way through it. I thought I should have been kill'd there, over and over: but at last, day broke, and the Sun rose, and I went through that which was behind with far more ease and quiet.

Moreover I saw in my dream, that as they went on, *Faithful,* as he chanced to look on one side, saw a

man whose Name is *Talkative,* walking at a distance besides them (for in this place there was room enough for them all to walk:) *He was a tall man, and something more comely at a distance than at hand:* To this man, *Faithful* addressed himself in this manner:

Talkative *described.*

Faith. *Friend, Whither away? Are you going to the Heavenly Country?*

Talk. I am going to the same place.

Faith. *That is well: Then I hope we shall have your good company.*

Talk. With a very good will, will I be your companion.

Faith. *Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.*

Faithful *and* Talkative *enter discourse.*

Talk. To talk of things that are good, to me is very acceptable; with you, or with any other; and I am glad that I have met with those that incline to so good a work. For to speak the truth; there are but few that care thus to spend their time (as they are in their travels) but chuse much rather to be speaking of things to no profit, and this hath been a trouble to me.

Talkative's *dislike of bad discourse.*

Faith. *That is indeed a thing to be lamented; for what thing so worthy of the use of the tongue and mouth of men on Earth, as are the things of the God of Heaven?*

Talk. I like you wonderful well, for your sayings

are full of conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God:

What things so pleasant? (that is, if a man hath any delight in things that are wonderful) for instance: If a man doth delight to talk of the History, or the Mystery of things, or if a man doth love to talk of Miracles, Wonders or Signs, where shall he find things recorded so delightful, and so sweetly penned as in the holy Scripture?

Faith. *That's true: but to be profited by such things in our talk should be our chief design.*

Talk. That is it that I said; for to talk of such things is most profitable, for by so doing, a man may get knowledge of many things: as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particular, By this a man may learn the necessity of the New Birth,[1] the insufficiency of our works, the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like: by this also a man may learn what are the great Promises and Consolations of the Gospel, to his own comfort. Further, by this a man may learn to refuse false Opinions, to vindicate the truth, and also to instruct the ignorant.

Talkative's *fine discourse.*

Faith. *All this is true, and glad am I to hear these things from you.*

Talk. Alas, the want of this is the cause that so

few understand the need of Faith, and the necessity of a work of Grace [1] in their Soul, in order to eternal Life, but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. *But by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by humane industry, or only by the talk of them.*

Talk. All that I know very well. For a man can receive nothing except [2] it be given him from Heaven; all is of Grace, not of works: I could give you an hundred Scriptures for the confirmation of this.

O brave [3] Talkative.

Faith. *Well then, said* Faithful: *what is that one thing, that we shall at this time found our discourse upon?*

Talk. What you will: I will talk of things heavenly, or things earthly; things Moral, or things Evangelical; things sacred, or things prophane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

O brave Talkative.

Faith. Now did *Faithful* begin to wonder, *and stepping to* Christian *(for he walked all this while by himself) he said to him, but softly, what a brave companion have we got! Surely this man will make a very excellent Pilgrim.*

Faithful *beguiled by* Talkative.

Chr. At this *Christian* modestly smiled, and said, this man with whom you are so taken, will beguile with this tongue of his twenty of them that know him not.

Christian *makes a discovery of* Talkative, *telling* Faithful *who he was.*

Faith. *Do you know him then?*

Chr. Know him! Yes, better than he knows himself.

Faith. *Pray what is he?*

Chr. His name is *Talkative*, he dwelleth in our Town; I wonder that you should be a stranger to him, only I consider that our Town is large.

Faith. *Whose Son is he? and whereabout doth he dwell?*

Chr. He is the Son of one *Say-well*, he dwelt in *Prating-row*, and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating-row*, and notwithstanding his fine tongue, he is but a sorry [1] fellow.

Faith. *Well, he seems to be a very pretty man.*

Chr. That is to them that have not through acquaintance with him, for he is best abroad, near home he is ugly enough: your saying that he is a *pretty man*, brings to my mind what I have observed in the work of the Painter, whose Pictures shew best at a distance, but very near, more unpleasing.

Faith. *But I am ready to think you do but jest, because you smiled.*

Chr. God forbid that I should jest, (though I smiled) in this matter, or that I should accuse any falsely; I will give you a further discovery [2] of him.

This man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the Ale-bench; And the more Drink he hath in his Crown, the more of these things he hath in his mouth: Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his Religion is to make a noise therewith.

Faith. *Say you so! then am I in this man greatly deceived.*

Chr. Deceived! you may be sure of it. Remember the Proverb, *They say, and do not: but the Kingdom of God is not in Word, but in Power.* He talketh of Prayer, of Repentance, of Faith, and of the New birth: but he knows but only to talk of them. I have been in his Family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of Religion, *as the white of an Egg is of savour.* There is there neither Prayer, nor sign of Repentance for sin: Yea, the brute in his kind [1] serves God far better than he. He is the very stain, reproach and shame of Religion to all that know him; it can hardly have a good word in all that end of the Town where he dwells, through him. Thus say the common People that know him, *A Saint abroad,*[2] *and a Devil at home.* His poor family finds it so, he is such a churle,[3] such a railer at, and so unreasonable with his Servants, that

Mat. 23. 3.

1 Cor. 4. 20.

Talkative talks but does not.

His House is empty of Religion.

He is a stain to Religion.

Rom. 2. 24, 25.

The Proverb that goes of him.

they neither know how to do for, or to speak to him. Men that have any dealings with him, say, it's better to deal with a *Turk* than with him, for fairer dealing they shall have at their [1] hands. This *Talkative* (if it be possible) will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his Sons to follow his steps, and, if he finds in any of them *a foolish timorousness,* (for so he calls the first appearance of a tender conscience) he calls them fools and blockheads, and by no means will employ them in much, or speak to their Commendations before others. For my part I am of opinion, that he has, by his wicked life caused many to stumble and fall, and will be, if God prevents not, the ruin of many more.

Men shun to deal with him.

Faith. *Well, my Brother, I am bound to believe you; not only because you say you know him, but also because like a Christian, you make your reports of men. For I cannot think that you speak these things of ill will, but because it is even so as you say.*

Chr. Had I known him no more than you, I might perhaps, have thought of him as at the first you did: Yea, had he received this report at their hands only that [2] are enemies to Religion, I should have thought it had been a slander. (A lot that often falls from bad mens mouths upon good mens names and professions:) But all these things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him,

they can neither call him *Brother* nor *Friend;* the very naming of him among them, makes them blush if they know him.

Faith. *Well, I see that* saying *and* doing *are two things, and hereafter I shall better observe this distinction.*

Chr. They are two things indeed, and are as diverse, as are the Soul and the Body: For as the Body without the Soul is but a dead Carkass; so *Saying,* if it be alone, is but a dead Carkass also. The Soul of Religion is the practick[1] part. *Pure Religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the World,* This *Talkative* is not aware of, he thinks that *hearing* and saying will make a good Christian: and thus he deceiveth his own Soul. Hearing is but as the sowing of the Seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure our selves, that at the day of Doom men shall be judged according to their fruit. It will not be said then, *Did you believe?* but were you *Doers,* or *Talkers* only? and accordingly shall they be judged. The end of the world is compared to our Harvest, and you know men at harvest regard nothing but fruit.[2] Not that any thing can be accepted that is not of Faith: But I speak this to shew you how insignificant the Profession of *Talkative* will be at that day.

The Carkass of Religion.

James 1. 27. *see ver.* 2, 3, 24, 25, 26.

See Matth. 12. 33.

Faith. *This brings to my mind that of* Moses, *by which he describeth the Beast that is clean. He*[1] *is such an one that parteth the hoof, and cheweth the Cud; not that parteth the hoof only, or that cheweth the Cud only. The Hare cheweth the Cud, but yet is unclean because he parteth not the hoof. And this truly resembleth* Talkative: *he cheweth the Cud, he seeketh knowledge, he cheweth upon the Word, but he divideth not the hoof, he parteth not with the way of sinners; but as the Hare, he retaineth the foot of a dog or bear, and therefore is unclean.*

Lev. 11. Deut. 14.

Faithful convinced of the badness of *Talkative.*

Chr. You have spoken, for ought I know, the true Gospel sense of those Texts; and I will add another thing: *Paul* calleth some men, yea, and those great Talkers too, *Sounding-brass,* and *tinkling Cymbals:* that is, as he expounds them in another place, *Things without life giving sound.* Things without life, that is, without the true Faith and Grace of the Gospel; and consequently, things that shall never be placed in the Kingdom of Heaven among those that are the Children of Life: Though their *sound* by their *talk* be as if it were the Tongue or Voice of an Angel.

1 Cor. 13. 1, 2, 3. ch. 14. 7. *Talkative* like two things that sound without life.

Faith. *Well, I was not so fond*[2] *of his Company at first but I am as sick of it now. What shall we do to be rid of him?*

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your com-

pany too, except God shall touch his heart and turn it.

Faith. *What would you have me to do?*

Chr. Why, go to him, and enter into some serious discourse about the *power of Religion;* and ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his Heart, House or Conversation.

Faith. Then *Faithful* stept forward again, and said to *Talkative: Come, what cheer? how is it now?*

Talk. Thank you, well. I thought we should have had a great deal of talk by this time.

Faith. *Well, if you will we will fall to it now, and since you left it with me to state the question, let it be this: How doth the saving Grace of God discover it self, when it is in the heart of man?*

Talk. I perceive then that our talk must be *about the power of things;* Well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief thus. First, *Where the Grace of God is in the Heart, it causeth there a great out-cry against sin.* Secondly,———

Talkative's *false discovery of a work of grace.*

Faith. *Nay, hold, let us consider of one at once, I think you should rather say, It shows it self by inclining the Soul to abhor its sin.*

Talk. Why, what difference is there between crying out against, and abhorring of sin?

Faith. *Oh! a great deal; a man may cry out*

against sin of policy, but he cannot abhor it, but by vertue of a godly antipathy against it: I have heard many cry out against sin in the Pulpit, who yet can abide it well enough in the heart, house and conversation. Joseph's *Mistress cryed out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the mother crys out against*[1] *her Child in her lap when she calleth it Slut, and naughty Girl, & then falls to hugging & kissing it.*

The crying out against sin, no sign of grace.

Gen. 39. 15.

Talk. You lie at the catch[2] I perceive.

Faith. *No not I, I am only for setting things right. But what is the second thing whereby you will prove a discovery of a work of grace in the heart?*

Talk. Great Knowledge of Gospel-Mysteries.

Faith. *This sign should have been first, but first or last, it is also false; for knowledge, great knowledge may be obtained in the Mysteries of the Gospel, and yet no work of Grace in the Soul. Yea, if a man have all knowledge, he may yet be nothing; and so consequently be no child of God. When Christ said,* Do you know all these things? *And the Disciples had answered, Yes: He added,* Blessed are ye if ye do them. *He doth not lay the Blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing:* He that knoweth his Masters will, and doeth it not. *A man may*

Great knowledge no sign of Grace.

1 Cor. 13.

know like an Angel, and yet be no Christian: Therefore your sign of it is not true. Indeed to know is a thing that pleaseth Talkers and Boasters; but to do, is that which pleaseth God. Not that the heart can be good without knowledge; for without that the heart is naught: There is therefore knowledge, and knowledge.[1] *Knowledge that resteth in the bare speculation*[2] *of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: The first of these will serve the Talker, but without the other the true Christian is not content.* Give me understanding and I shall keep thy Law, yea, shall I observe it with my whole heart, *Psal.* 119. 34.

Knowledge and knowledge.

Talk. You lie at the catch again, this is not for edification.[3]

True Knowledge attended with endeavours.

Faith. *Well if you please, propound another sign how this work of grace discovereth*[4] *it self where it is.*

Talk. Not I, for I see we shall not agree.

Faith. *Well, if you will not, will you give me leave to do it?*

Talk. You may use your liberty.

Faith. *A work of grace in the soul discovereth it self, either to him that hath it, or to standers by.*

One good sign of grace.

To him that hath it, thus it gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief, (for the sake of which he is sure

John 16. 8.
Rom. 7. 24.
John 16. 9.
Mark 16. 16.
Psal. 38. 18.
Jer. 31. 19.

to be damned, if he findeth not mercy at God's hand by faith in Jesus Christ). This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the Saviour of the World, and the absolute necessity of closing with him for life, at the which he findeth hungerings and thirstings after him, to which hungerings, &c. the Promise is made. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this World. But though I say it discovereth it self thus unto him; yet it is but seldom that he is able to conclude, that this is a work of Grace, because his corruptions now, and his abused reason makes his mind to misjudge in this matter; therefore in him that hath this work there is required a very sound Judgment, before he can with steddiness conclude that this is a work of Grace.

Gal. 2. 16. Acts 4. 12. Matth. 5. 6. Rev. 21. 6.

Rom. 10. 10. Phil. 1. 27. Matth. 5. 9. John 24. 15. Psal. 50. 23. Job 42. 5, 6. Ezek. 20. 43.

To others it is thus discovered.

1. *By an experimental confession*[1] *of his faith in Christ.* 2. *By a life answerable to that confession, to wit, a life of holiness; heart-holiness, family-holiness,* (if he hath a family) *and by Conversation holiness in the world: which in the general teacheth him inwardly to abhor his sin, and himself for that in secret, to suppress it in his Family, and to promote holi-*

ness in the World; not by talk only, as an Hypocrite or Talkative person may do; but by a practical subjection in faith and love to the power of the Word: and now Sir, as to this brief description of the work of Grace, and also the discovery of it, if you have ought to object, object: if not then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear, let me therefore have your second question.

Faith. It is this, *Do you experience this first part of this description of it? and doth your life and conversation testifie the same?* *Another good sign of grace.* *or standeth your Religion* in word or tongue, and *not in* Deed *and* Truth: *pray if you incline to answer me in this, say no more than you know the God above will say* Amen *to; and also, nothing but what your Conscience can justifie you in.* For not he that commendeth himself is approved, but whom the Lord commendeth. *Besides, to say I am thus and thus, when my Conversation, and all my Neighbours tell me I lie, is great wickedness.*

Talk. Then *Talkative* at first began to blush, but recovering himself, thus he replied. Talkative *not pleased with* Faithful's *question.* You come now to experience, to Conscience, and God: and to appeal to him for Justification of what is spoken: This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because, I count not my self bound thereto, unless you take upon you to be a

Catechiser; and though you should so do, yet I may refuse to make you my Judg. But I pray will you tell me, why you ask me such questions?

The reasons why Faithful *put him to that question.*

Faith. *Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose Religion lies in talk, and that your conversation gives this your Mouth-profession the lie. They say you are a spot among Christians, and that Religion fareth the worse for your ungodly conversation, that some already have stumbled at your wicked waies, and that more are in danger of being destroyed thereby; your Religion and an Ale-house, and Covetousness, and Uncleanness, and Swearing, and Lying, and vain Company-keeping, &c. will stand together.*

Faithful's plain dealing to Talkative.

Talk. Since you are ready to take up reports, and to judg so rashly as you do; I cannot but conclude you are some peevish [1] or melancholick man, not fit to be discoursed with, and so adieu.

Talkative flings away from Faithful.

Chr. Then came up *Christian,* and said to his Brother, I told you how it would happen, your words and his lust could not agree; he had rather leave your company than reform his life: but he is gone, as I said, let him go; the loss is no mans but his own, he has saved us the trouble of going from him: for he continuing (as I suppose he will do) as he is, he would have been but a blot in our com-

A good riddance.

pany: besides, the Apostle saies, *From such withdraw thy self.*

Faith. *But I am glad we had this little discourse with him, it may happen that he will think of it again; however I have dealt plainly with him; and so am clear of his blood if he perisheth.*

Chr. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now-a-days, and that makes Religion to stink so in the Nostrils of many, as it doth; for they are these Talkative Fools, whose Religion is only in word, and are debauched and vain in their Conversation, that (being so much admitted into the fellowship of the godly) do puzzle the World, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done, then should they be either made more comformable to Religion, or the company of Saints would be too hot for them. Then did *Faithful* say,

How Talkative *at first lifts up his Plumes!*
How bravely doth he speak! how he presumes
To drive down all before him! but so soon
As Faithful *talks of* Heart-work *like the Moon,*
That's past the full, into the Wane he goes:
And so will all, but he that Heart-work *knows.*

Thus they went on talking of what they had seen by the way; and so made that way easie, which would

otherwise no doubt have been tedious to them: for now they went through a Wilderness.

Now when they were got almost quite out of this Wilderness, *Faithful* chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said *Faithful* to his Brother, who comes yonder? Then *Christian* looked, and said, it is my good friend *Evangelist*,[1] Ai, and my good friend too, said *Faithful;* for 'twas he that set me the way to the Gate. Now was *Evangelist* come up unto them, and thus saluted them.

Evangelist *overtakes them again.*

Evan. Peace be with you, dearly beloved, and peace be to your helpers.

Chr. *Welcome, welcome, my good* Evangelist, *the sight of thy countenance brings to my remembrance, thy ancient kindness, and unwearied labouring for my eternal good.*

They are glad at the sight of him.

Faith. *And a thousand times welcome, said good* Faithful; *thy company, O sweet* Evangelist, *how desireable is it to us poor Pilgrims!*

Evan. Then said *Evangelist,* how hath it fared with you my friends, since the time of our last parting? what have you met with; and how have you behaved your selves?

Chr. *Then* Christian *and* Faithful *told him of all things that had happened to them in the way, and how and with what difficulty they had arrived to that place.*

Evan. Right glad am I, said *Evangelist;* not that

you have met with Trials, but that you have been Victors; and for that you have (notwithstanding many weaknesses) continued in the way to this very day.

His Exhortation to them.

I say, right glad am I of this thing, and that for mine own sake and yours; I have sowed, and you have reaped, and the day is coming when both he that sowed, and they that reaped shall rejoice together; that is, if you hold out; for in due time ye shall reap, if ye faint not. The Crown is before you, and it is an incorruptible one; so run that you may obtain it. Some there be that set out for this Crown, and after they have gone far for it, another comes in and takes it from them: hold fast therefore that you have, let no man take your Crown; you are not yet out of the Gun-shot of the Devil: you have not resisted unto blood, striving against sin. Let the Kingdom be always before you, and believe stedfastly concerning things that are invisible. Let nothing that is on this side the other world get within you; and above all look well to your own hearts, and to the lusts thereof; for they are deceitful above all things, and desperately wicked: set your faces like a flint, you have all power in heaven and earth on your side.

John 4. 36. Gal. 6. 9. 1 Cor. 9. 24, 25, 26, 27. Rev. 3. 11.

Chr. *Then* Christian *thanked him for his exhortation, but told him withal, that they would have him speak farther to them for their help the rest of the way; and the rather for that they well knew that he was*

They do thank him for his exhortations.

a Prophet, and could tell them of things that might happen unto them; and also how they might resist and overcome them. To which request Faithful *also consented. So* Evangelist *began as followeth.*

Evan. *My Sons, you have heard in the words of the truth of the Gospel, that you must through many Tribulations enter into the Kingdom of Heaven. And again, that in every City, bonds and afflictions abide on you;[1] and therefore you cannot expect that you should go long on your Pilgrimage without them in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow: For now as you see, you are almost out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you: and in that Town you will be hardly beset with enemies, who will strain hard but they will kill you:[2] and be you sure, that one or both of you must seal the testimony which you hold, with blood: but be you faithful unto death, and the King will give you a Crown of Life. *He that shall die there, although his Death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his Journey. But when you are come

* *He predicteth what troubles they shall meet with in* Vanity-Fair, *and encourageth them to stedfastness.*

* *He whose lot it will be there to suffer will have the better of his brother.*

to the Town, and shall find fulfilled what I have here related, then remember your friend, and quit your selves like men; and commit the keeping of your souls to your God in well doing, as unto a faithful Creator.

Then I saw in my Dream, that when they were got out of the wilderness, they presently saw a Town before them, and the name of that Town is *Vanity;* and at the Town there is a Fair kept called *Vanity-Fair,*[1] it is kept all the year long, it beareth the name of *Vanity-Fair,* because the Town where it is kept *is lighter than Vanity;* and also, because all that is there sold, or that cometh thither, is *Vanity.* As is the saying of the wise, *All that cometh is Vanity.*

Isa. 40. 17. Eccles. 1. ch. 2. 11, 17.

This Fair is no new erected business, but a thing of ancient standing; I will shew you the original of it.

Almost five thousand years agone,[2] there were Pilgrims, walking to the Celestial City, as these two honest persons are; and *Beelzebub, Apollyon* and *Legion,*[3] with their Companions, perceiving by the Path that the Pilgrims made, that their way to the City lay through this *Town of Vanity,* they contrived here to set up a Fair; a Fair wherein should be sold of all sorts of *Vanity,* and that it should last all the year long. Therefore at this Fair are all such Merchandize sold, as Houses, Lands, Trades, Places, Honours, Preferments,[4] Titles, Countries, Kingdoms, Lusts, Pleasures, and Delights of all sorts,

The Antiquity of this Fair.

The Merchandize of this Fair.

as Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, precious Stones, and what not?

And moreover, at this Fair there is at all times to be seen Jugglings, Cheats, Games, Plaies, Fools, Apes, Knaves, and Rogues, and that of every kind.

Here are to be seen too, and that for nothing, Thefts, Murders, Adulteries, False Swearers, and that of a blood red colour.

And as in other Fairs of less moment, there are several Rows and Streets under their proper Names where such Wares are vended; So here likewise, you have the proper Places, Rows, Streets, (*viz.* Countries and Kingdoms) where the Wares of this Fair are soonest to be found: Here is the *Brittan* Row, the *French* Row, the *Italian* Row, the *Spanish* Row, the *German* Row, where several sorts of Vanities are to be sold. But as in other *Fairs*, some one Commodity is as the chief of all the Fair, so the Ware of *Rome* [1] and her Merchandize is greatly promoted in this Fair: only our *English* Nation, with some others, have taken a dislike thereat.

The Streets of the Fair.

Now as I said, the way to the Cœlestial City lies just through this *Town*, where this lusty [2] Fair is kept; and he that will go to the City and yet not go through this Town must needs *go out of the World.* The Prince of Princes [3] himself, when here, went through this Town to his own Countrey, and that upon a *fair-day*

1 Cor. 5. 10. *Christ went through this Fair.*

too: yea, and as I think, it was *Belzebub,* the chief Lord of this *Fair,* that invited him to buy of his *Vanities;* yea, would have made him Lord of the *Fair,* would he but have done him Reverence as he went through the *Town.* Yea, because he was such a person of honour *Belzebub* had him from *Street* to *Street,* and shewed him all the Kingdoms of the world in a little time, that he might (if possible) allure that Blessed One, to cheapen and buy some of his *Vanities.* But he had no mind to the Merchandice and therefore left the *Town,* without laying out so much as one farthing upon these *Vanities.* This *Fair* therefore is an ancient thing, of long standing, and a very great *Fair.*

Matth. 4. 8. Luke 4. 5, 6, 7.

Christ bought nothing in this Fair.

Now these Pilgrims, as I said, must needs go through this *Fair.* Well so they did; but behold, even as they entred into the *Fair,* all the People in the *Fair* were moved, and the Town it self as it were in a Hubbub about them; and that for several reasons: For

The Pilgrims enter the Fair.

The Fair in a hubbub about them.

The first cause of the hubbub.

First, The Pilgrims were cloathed with such kind of *Raiment,* as was diverse from the *Raiment* of any that traded in that *Fair.* The People therefore of the *Fair* made a great gazing upon them: Some said they were fools, some they were Bedlams,[1] and some they were outlandish men.[2]

Secondly, and as they wondered at their *Apparel,* so they did likewise at

1 Cor. 2. 7, 8.

The second cause of the hubbub.

their *Speech;* for few could understand what they said, they naturally spoke the Language of *Canaan;*[1] but they that kept the *Fair,* were the men of this world: so that from one end of the *Fair* to the other, they seemed *Barbarians*[2] each to the other.

Third cause of the hubbub.

Thirdly, But that which did not a little amuse the Merchandisers, was, that these Pilgrims set very light by all their Wares, they cared not so much as to look upon them: And if they called upon them to buy they would put their fingers in their ears and cry, *Turn away mine eyes from beholding Vanity;* and look upwards, signifying that their Trade and Traffick was in Heaven.

Psal. 119. 37.
Phil. 3. 19, 20.

Fourth cause of the hubbub.

Prov. 23. 23.

One chanced mockingly, beholding the carriages of the men, to say unto them, *What will ye buy?* but they looking gravely upon him, said, *We buy the Truth.* At that there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to an hubbub, and great stir in the *Fair;* insomuch that all order was confounded. Now was word presently brought to the *Great one of the Fair,* who quickly came down, and deputed some of his most trusty Friends to take those men into examination, about whom the *Fair* was almost overturned. So the

They are mocked.

The Fair in a hubbub.

men were brought to examination;[1] and they that sat upon them,[2] asked them whence they came, whither they went, and what they did there in such an unusual Garb? *The men told them, that they were Pilgrims and Strangers in the world, and that they were going to their own Countrey*, which was the heavenly *Jerusalem*, and that they had given no occasion to the men of the Town, nor yet to the Merchandizers, thus to abuse them, and to let[3] them in their Journey: except it was, for that, when one asked them what they would buy, they said, they would *buy the Truth*. But they that were appointed to examine them, did not believe them to be any other than Bedlams and mad, or else such as came to put all things into a confusion in the *Fair*. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the Cage, that they might be made a spectacle to all the men of the *Fair*. There therefore they lay for some time, and were made the objects of any man's sport, or malice, or revenge. The great one of the *Fair* laughing still at all that befell them. But the men being patient, and not rendring railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done: Some men in the *Fair* that were more observing, and less prejudiced

They are examined.

** They tell who they are, and whence they came.*

* Heb. 11. 12, 13, 14, 15, 16.

They are not in the cage.

They are put in the Cage.

Their behaviour in the Cage.

The men of the Fair do fall out among themselves about these two men.

than the rest, began to check and blame the baser sort for their continual abuses done by them to the men: They therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they seemed confederates, and should be made partakers of their Misfortunes. The other replied, that for ought they could see, the men were quiet and sober, and intended no body any harm; and that there were many that traded in their *Fair*, that were more worthy to be put into the Cage; yea, and Pillory [1] too, than were the men that they had abused. Thus, after divers words had passed on both sides (the men behaving themselves all the while very wisely and soberly before them,) they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their Examiners again, and there charged as being guilty of the late hubbub that had been in the *Fair*. So they beat them pitifully, and hanged Irons upon them, & led them in Chains up and down the *Fair*, for an Example and Terror to others, lest any should speak in their behalf, or joyn themselves unto them. But *Christian* and *Faithful* behaved themselves yet more wisely; and received the Ignomy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the *Fair*.

They are made the Authors of this disturbance.

They are led up and down the Fair in Chains, for a terror to others.

Some of the men of the Fair won to them.

This put the other party yet into a greater rage, insomuch that they concluded [1] the death of these two men. Wherefore they threatned that neither the Cage, nor Irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the *Fair.*

Their Adversaries resolve to kill them.

Then they were remanded to the Cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

They are again put into the Cage, and after brought to Tryal.

Here therefore they called again to mind what they had heard from their faithful friend *Evangelist,* and were the more confirmed in their way and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best on't,[2] therefore each man secretly wished that he might have that Preferment: But committing themselves to the all-wise dispose [3] of him that ruleth all things, with much content they abode in the condition in which they were until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their Tryal, in order to their Condemnation.[4] When the time was come, they were brought before their enemies and Arraigned; the Judges name was Lord *Hate-good:* Their Indictment was one and the same in substance, though somewhat varying in form; the Contents whereof was this.

That they were enemies to, and disturbers of their Trade, that they had made Commotions and Divisions in the Town, and had won a party to their own most dangerous Opinions, in contempt of the Law of their Prince.

Their Indictment.

Then *Faithful* began to answer, that he had only set himself against that which had set it self against him that is higher than the highest. And said he, as for disturbance I make none, being my self a man of Peace; the parties that were won to us, were won by beholding our Truth and Innocence, & they are only turned from the worse to the better. And as to the King you talk of, since he is *Belzebub*, the Enemy of our Lord, I defie him and all his Angels.

Faithfuls *answer for himself.*

Then Proclamation was made, that they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear, and give in their Evidence. So there came in three Witnesses, to wit, *Envy*, *Superstition* and *Pickthank;*[1] They were then asked, If they knew the Prisoner at the Bar? And what they had to say for their Lord the King against him?

Then stood forth **Envy*, and said to this effect; My Lord, I have known this man a long time, and will attest upon my Oath before this Honourable Bench, that he is——

* Envy *begins.*

Judge. Hold, give him his Oath: So they sware him: Then he said, My Lord, this man, notwithstanding his plausible name, is one of the vilest men in

our Countrey; he neither regardeth Prince nor People, Law nor Custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls Principle of Faith and Holiness. And in particular, I heard him once my self affirm, *That Christianity and the Customs of our town of* Vanity, *were diametrically opposite, and could not be reconciled.* By which saying, my Lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

Judg. Then did the Judge say unto him, hast thou any more to say?

Envy. My Lord, I could say much more, only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my Testimony [1] against him. So he was bid stand by. Then they called *Superstition,* and bid him look upon the Prisoner; they also asked, what he could say for their Lord [2] the King against him? Then they sware him, so he began.

Super. My Lord, I have no great acquaintance with this man, nor do I desire to have farther knowledge of him; however this I know, that he is a very pestilent [3] fellow, from some discourse that the other day I had with him in this *Town;* for then talking with him, I heard him say, That our Religion was nought, and such by which a man could by no means please God: Which saying of

Superstition *follows.*

his, my Lord, your Lordship very well knows, what necessarily thence will follow, to wit, that we still do worship in vain, are yet in our sins, and finally shall be damned; and this is that which I have to say.

Then was *Pickthank* sworn, and did say what he knew, in behalf of their Lord the King against the Prisoner at the Bar.

Pickthank's Testimony.

Pick. My Lord, and you Gentlemen all, this fellow I have known of a long time,[1] and have heard him speak things that ought not to be spoke. For he hath railed on our noble Prince *Belzebub*, and hath spoken contemptible[2] of his honourable Friends, whose Names are, the Lord *Old-Man*,[3] the Lord *Carnal delight*, the Lord *Luxurious*, the Lord *Desire of vain glory*, my old Lord *Letchery*, Sir *Having Greedy*, with all the rest of our Nobility; and he hath said moreover, that if all men were of his mind, if possible, there is not one of these Noble men should have any longer a being in this Town. Besides, he hath not been afraid to rail on you my Lord, who are now appointed to be his Judge, calling you an ungodly Villain, with many other such like villifying terms, with which he hath bespattered most of the Gentry of our Town. When this *Pickthank* had told his Tale, the Judge directed his speech to the Prisoner at the Bar, saying, thou Runagate,[4] Heretick,[5] and Traytor, hast thou heard what these honest Gentlemen have witnessed against thee?

Sins are all Lords and great ones.

Faith. *May I speak a few words in my own defence.*

Judge. Sirrah, Sirrah,[1] thou deservest to live no longer, but to be slain immediately upon the place;[2] yet that all men may see our gentleness towards thee, let us hear what thou vile Runagate hast to say.

Faith. 1. I say then in answer to what Mr. *Envy* hath spoken, I never said ought but this, *That what Rule, or Laws, or Custom, or People were flat against the Word of God, are diametrically opposite to Christianity.* If I have said amiss in this convince me of my errour, and I am ready here before you to make my recantation.

Faithful's *defence of himself.*

2. As to the second, to wit, Mr. *Superstition* and his charge against me, I said only this, *That in the worship of God there is required a Divine Faith, but there can be no divine faith without a divine revelation of the will of God. Therefore whatever is thrust into the Worship of God, that is not agreeable to divine Revelation, cannot be done but by an humane Faith, which Faith will not be profitable to Eternal Life.*

3. As to what Mr. *Pickthank* hath said, I say (avoiding terms, as that I am said to rail, and the like) that the Prince of this Town, with all the rabblement his Attendants, by this Gentleman named, are more fit for being in Hell, than in this Town and Countrey; *and so the Lord have mercy upon me.*

Then the Judge called to the Jury (who all this while stood by, to hear and observe;) Gentlemen of the Jury, you see this man about whom so great an uproar hath been made in this Town: you have also heard what these worthy Gentlemen have witnessed against him; also you have heard his reply and confession: It lieth now in your breast to hang him, or save his life: but yet I think meet to instruct you in our Law.

The Judge his speech to the Jury.

There was an act made in the days of *Pharaoh* the Great, Servant to our Prince, that, lest those of a contrary Religion should multiply and grow too strong for him, their Males should be thrown into the River. There was an Act also made in the days of *Nebuchadnezzar* the Great, another of his Servants, that whoever would not fall down and worship his golden Image, should be thrown into a Fiery Furnace. There was also an Act made in the days of *Darius*, that who so for some time called upon any God but him should be cast into the Lions Den. Now the substance of these Laws this Rebel has broken; not only in thought (which is not to be born) but also in word and deed; which must therefore needs be intollerable.

Exod. 1.

Dan. 3.

Dan. 6.

For that of *Pharaoh*, his Law was made upon supposition, to prevent mischief; no Crime yet being apparent; but here is a Crime apparent. For the sec-

ond and third, you see he disputeth against our Religion; and for the Treason he hath confessed, he deserveth to die the death.

Then went the Jury out,* whose names were, Mr. *Blindman,* Mr. *No-good,* Mr. *Malice,* Mr. *Love-lust,* Mr. *Live-loose,* Mr. *Heady,* Mr. *High-mind,* Mr. *Enmity,* Mr. *Liar,* Mr. *Cruelty,* Mr. *Hate-light,* and Mr. *Implacable,* who every one gave in his private Verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And first among themselves, Mr. *Blindman,* the Foreman said, *I see clearly that this man is an Heretick.* Then said Mr. *No-good, away with such a fellow from the Earth. Ay,* said Mr. *Malice, for I hate the very looks of him.* Then said Mr. *Love-lust, I could never endure him. Nor I,* said Mr. *Live-loose, for he would always be condemning my way. Hang him, hang him,* said Mr. *Heady. A sorry scrub*[1] said Mr. *High-mind. My heart riseth against him,* said Mr. *Enmity, he is a Rogue,* said Mr. *Liar, Hanging is too good for him,* said Mr. *Cruelty, Let's dispatch him out of the way,* said Mr. *Hate-light.* Then said Mr. *Implacable, might I have all the world given me, I could not be reconciled to him, therefore let us forthwith bring him in guilty of death.* *And so they did, therefore he was presently condemned, to be had from the place where

* *The Jury and their names.*

Every ones private Verdict.

* *They conclude to bring him in guilty of death.*

he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

The cruel death of Faithful.

They therefore brought him out, to do with him according to their Law; and first they scourged him, then they buffeted him, then they lanched his flesh with Knives; after that they stoned him with stones, then prickt him with their Swords; and last of all they burned him to ashes at the Stake. Thus came *Faithful* to his end.

* *A Chariot and Horses wait to take away* Faithful.

*Now I saw that there stood behind the multitude a Chariot[1] and a couple of Horses, waiting for *Faithful*, who (so soon as his Adversaries had dispatched him) was taken up into it, and straightway was carried up through the Clouds, with sound of Trumpet, the nearest way to the Cœlestial Gate.

Christian *still a Prisoner.*

But as for *Christian*, he had some respite, and was remanded back to Prison; so he there remained for a space: But he that over-rules all things, having the power of their rage in his own hand, so wrought it about, that *Christian* for that time escaped them and went his way.

And as he went he sang, saying,

* *The Song that* Christian *made of* Faithful *after his death.*

*Well Faithful, *thou hast faithfully profest*
Unto thy Lord; with whom thou shalt be blest;

When faithless *ones, with all their vain delight*
Are crying out under their Hellish plights;
Sing Faithful, *sing; and let thy name survive;*
For though they kill'd thee, thou art yet alive.

Now I saw in my Dream, that *Christian* went not forth alone, for there was one whose name was *Hopeful,* (being so made by the beholding of *Christian* and *Faithful* in their words and behaviour, in their sufferings at the *Fair,*) who joyned himself unto him, and entring into a brotherly Covenant, told him, that he would be his Companion. Thus one died to bear Testimony to the Truth, and another rises out of his Ashes to be a Companion with *Christian* in his Pilgrimage. This *Hopeful* also told *Christian* that there were many more of the men in the *Fair* that would take their time, and follow after.

Christian *has another Companion.*

There are more of the men of the Fair *will follow.*

So I saw that quickly after they were got out of the *Fair,* they overtook one that was going before them, whose name was *By-ends;*[1] So they said to him, what Countrey man, Sir? And how far go you this way? He told them, that he came from the Town of *Fair-speech,* and he was going to the Celestial City, (But told them not his name.)

They overtake By-ends.

*From *Fair-speech, said Christian? Is there any good that lives there?*

By-ends. Yes, said *By-ends,* I hope.

* Prov. 26. 25.

Chr. Pray Sir, what may I call you? said *Christian.*

By-ends. I am a stranger to you, and you to me; If you be going this way, I shall be glad of your Company: if not, I must be content.

By-ends *loth to tell his name.*

Chr. This town of Fair-speech, *said* Christian *I have heard of, and, as I remember, they say it's a wealthy place.*

By-ends. Yes, I will assure you that it is, and I have very many rich kindred there.

Chr. Pray, who are your kindred there, if a man may be so bold?

By-ends. Almost the whole Town; And in particular my Lord *Turn-about*, my Lord *Time-server*, my Lord *Fair-speech*, (from whose Ancestors that Town first took its name:) Also Mr. *Smooth-Man*, Mr. *Facing both-ways*, Mr. *Any-thing*, and the Parson of our Parish, Mr. *Two-tongues*, was my Mothers own Brother by Fathers side: And to tell you the truth, I am become a Gentleman of good Quality, yet my Great Grandfather was but a Waterman, looking one way, and rowing another, and I got most of my Estate by the same occupation.

Chr. *Are you a married man?*

By-ends. Yes, and my Wife is a very virtuous Woman, the Daughter of a virtuous Woman; she was my Lady *Fainings*[1] Daughter, therefore she came of a very honourable Family and is arrived to such a pitch of Breeding, that she knows how to carry it[2] to all, even

The Wife and Kindred of By-ends.

to Prince and Peasant. 'Tis true, we somewhat differ in Religion from those of the stricter sort, yet but in two small points: First, we never strive against Wind and Tide. Secondly, we are always most zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street; if the Sun shines and the People applaud him.

Where By-ends *differs from others in Religion.*

Then *Christian* stept a little aside to his fellow *Hopeful,* saying, It runs in my mind that this is one *By-ends* of *Fair-speech,* and if it be he, we have as very a Knave in our company, as dwelleth in all these parts. Then said *Hopeful, Ask him; methinks he should not be ashamed of his name.* So *Christian* came up with him again and said, Sir you talk as if you knew something more than all the World doth, and if I take not my mark amiss, I deem I have half a guess of you; is not your name Mr. *By-ends* of *Fair-speech?*

By-ends. This is not my name, but indeed it is a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have born theirs before me.

Chr. *But did you never give an occasion to men to call you by this name?*

By-ends. Never, never! The worst that ever I did to give them an occasion to give me this name, was, that I had always the luck to jump in my judgment[1] with the present way

How By-ends *got his name.*

of the times, whatever it was, and my chance was to get thereby,[1] but if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

Chr. *I thought indeed that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.*

He desires to keep Company with Christian.

By-ends. Well, if you will thus imagine, I cannot help it. You shall find me a fair Company-keeper, if you will still admit me your Associate.

Chr. *If you will go with us, you must go against Wind and Tide, the which, I perceive, is against your opinion: You must also own Religion in his Rags, as well as when in his silver Slippers, and stand by him too, when bound in Irons, as well as when he walketh the Streets with applause.*

By-ends. You must not impose, nor Lord it over my Faith, leave me to my liberty, and let me go with you.

Chr. *Not a step further, unless you will do, in what I propound, as we.*

Then said *By-ends*, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by my self, until some overtake me that will be glad of my company.

By-ends *and* Christian *part.*

Now I saw in my Dream, that *Christian* and *Hopeful* forsook him and kept their distance before him, but one of them looking back saw three men following Mr. *By-ends,* and behold as they came up with him he made them a very low *Congee,*[1] and they also gave him a Complement. The mens names were Mr. *Hold-the-World,* Mr. *Money-love,* and Mr. *Save-all;* men that Mr. *By-ends* had formerly been acquainted with; for in their Minority they were School-fellows, and were taught by one Mr. *Gripe-man* a School-master in *Love-gain,* which is a Market-Town in the County of *Coveting* in the North. This school-master taught them the art of getting, either by violence, cozenage,[2] flattery, lying, or by putting on a guise of Religion, and these four Gentlemen had attained much of the art of their Master, so that they could each of them have kept such a School themselves.

He has new Companions.

Well, when they had as I said, thus saluted each other, Mr. *Money-love* said to Mr. *By-ends,* who are they upon the Road before us? for *Christian* and *Hopeful* were yet within view.

By-ends. They are a couple of far Country men, that after their *mode* are going on Pilgrimage.

By-ends *Character of the* Pilgrims.

Money-love. Alas, why did they not stay, that we might have had their good company, for *they,* and *we,* and *you* Sir, I hope are all going on a Pilgrimage.

By-ends. We are so indeed, but the men before us

are so rigid, and love so much their own notions, and do also lightly esteem the opinions of others; that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Mr. *Save-all.* That's bad, but we read of some, *that are righteous overmuch*, and such mens rigidness prevails with them to judg and condemn all but themselves; but I pray what, and how many were the things wherein you differed?

By-ends. Why they, after their head-strong manner, conclude that it is duty to rush on their Journey *all* weathers, and I am for waiting for *Wind* and *Tide*. They are for hazarding all for God at a clap,[1] and I am for taking all advantages to secure my Life and Estate. They are for holding *their notions* though all other men be against them, but I am for Religion in what, and so far as the times, and my safety will bear it. They are for Religion, when in rags and contempt, but I am for him when he walks in his golden Slippers in the Sun-shine, and with applause.

Mr. *Hold-the-World.* Ay, and hold you there still, good Mr. *By-ends;* for my part, I can count him but a Fool, that having the liberty to keep what he has, shall be so unwise to lose it. Let us be wise *as Serpents*, it's best to make Hay when the Sun shines; you see how the Bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes Rain, and sometimes Sun-shine; if they be such fools to go through the first, yet let us

be content to take fair weather along with us. For my part, I like that Religion best that will stand with the security of God's good Blessings unto us; for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake. *Abraham* and *Solomon* grew rich in Religion. And *Job* says,[1] that a good man *shall lay up gold as dust.* But he must not be such as the men before us, if they be as you have described them.

Mr. *Save-all.* I think that we are all agreed in this matter, and therefore there needs[2] no more words about it.

Mr. *Money-love.* No, there needs no more words about this matter indeed, for he that believes neither Scripture nor Reason (and you see we have both on our side) neither knows his own liberty, nor seeks his own safety.

Mr. *By-ends.* My Brethren, we are, as you see, going all on Pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question.

Suppose a Man, a Minister, or a Trades-man, &c. should have an advantage lie before him to get the good blessings of this life; yet so as that he can by no means come by them except in appearance at least, he becomes extraordinary zealous in some points of Religion, that he meddled not with before, may he not use this means to attain his end, and yet be a right honest man?

Mr. *Money-love.* I see the bottom of your question, and with these Gentlemens good leave, I will endeavour to shape you an answer. And first to speak to your question, as it concerns a *Minister* himself. *Suppose a Minister, a worthy man, possessed but of a very small Benefice,*[1] *and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting of it; yet so as by being more studious, by preaching more frequently, and zealously, and because the temper of the people requires it, by altering of some of his principles, for my part, I see no reason but a man may do this* (*provided he has a call*[2]) *Ay, and more a great deal besides, and yet be an honest man.* For why,

1. His desire of a greater Benefice is lawful (this cannot be contradicted) since 'tis set before him by Providence; so then he may get it if he can, *making no question for Conscience sake.*

2. Besides his desire after that Benefice, makes him more studious, a more zealous Preacher, &c. and so makes him a better man. Yea makes him better improve his parts, which is according to the mind of God.

3. Now as for his complying with the temper of his people, by deserting, to serve them, some of his Principles: This argueth 1. That he is of a self-denying temper. 2. Of a sweet and winning deportment. 3. And so more fit for the Ministerial Function.

4. I conclude then, that a Minister[3] that changes a *Small* for a *Great,* should not for so doing be judged

as covetous, but rather since he is improved in his parts, and industry, thereby be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the *Tradesman* you mentioned: suppose such an [1] one to have but a poor imploy in the world, but by becoming Religious he may mend his market, perhaps get a rich Wife, or more and far better customers to his shop. For my part, I see no reason, but that this may be lawfully done. For why.

1. To become religious is a vertue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my Shop.

3. Besides the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good. Therefore to become religious to get all these, is a good and profitable design.

This answer, thus made by this Mr. *Money-love*, to Mr. *By-end*'s question was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholsom and advantageous. And because, as they thought, no man was able to contradict it, and because *Christian* and *Hopeful* were yet within call, they joyntly agreed to assault them with the question as soon as they overtook them, and the rather, because

they had opposed Mr. *By-ends* before. So they called after them and they stopt, and stood still till they came up to them, but they concluded as they went, that not Mr. *By-ends* but old Mr. *Hold-the-World* should propound the question to them, because as they supposed their answer to him would be without the remainder of that heat that was kindled betwixt Mr. *By-ends* and them, at their parting a little before.

So they came up to each other, and after a short salutation, Mr. *Hold-the-World* propounded the question to *Christian* and his Fellow and bid them to answer it if they could.

Chr. Then said *Christian*, even a Babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for Loaves, as it is *John* 6. how much more is it abominable to make of him and Religion a stalking Horse [1] to get and enjoy the World? Nor do we find any other than Heathens, Hypocrites, Devils, and Witches that are of this opinion.

1. *Heathens*, for when *Hamar* and *Sechem* had a mind to the daughter and Cattle of *Jacob*, and saw that there was no waies for them to come at them, but by becoming Circumcised, they say to their companions, *if every Male of us be circumcised, as they are circumcised, shall not their Cattle and their Substance, and every Beast of theirs be ours?* Their Daughters and their Cattle were that which they sought to obtain, and their Religion the stalking-horse

they made use of to come at them. Read the whole story, *Gen.* 34. 20, 21, 22, 23.

2. The Hypocritical Pharisees were also of this Religion, long prayers were their pretence, but to get Widows Houses were their intent, and greater damnation was from God their Judgment, *Luke* 20. 46, 47.

3. *Judas* the Devil [1] was also of this Religion, he was religious for the Bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of Perdition.

4. *Simon* the Witch [2] was of this Religion too, for he would have had the Holy Ghost that he might have got money therewith, and his sentence from *Peter*'s mouth was according, *Acts* 8. 19, 20, 21, 22.

5. Neither will it out of my mind, but that that man, that takes up Religion for the world, will throw away Religion for the world; for so surely as *Judas* designed [3] the world in becoming Religious, so surely did he also sell religion and his Master for the same. To answer the question therefore affirmatively, as I perceive you have done, and to accept of as authentick, such answer, is both Heathenish, Hypocritical and Devilish, and your reward will be according to your works. Then they stood staring one upon another but had not wherewith to answer *Christian*. *Hopeful* also approved of the soundness of *Christians* answer, so there was a great silence among them. Mr. *By-ends* and his Company also staggered and kept

behind, that *Christian* and *Hopeful* might out-go them. Then said *Christian* to his fellow, if these men cannot stand before the sentence of men, what will they do with the sentence of God? and if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

The Ease that Pilgrims have is but little in this life.

Lucre-*Hill a dangerous Hill.*

Then *Christian* and *Hopeful* out-went them again and went till they came at a delicate Plain [1] called *Ease*, where they went with much content; but that plain was but narrow, so they were quickly got over it. Now at the further side of that Plain was a little Hill called *Lucre*,[2] and in that *Hill* a *Silver Mine*, which some of them that had formerly gone that way because of the rarity of it, had turned aside to see; but going too near the brim of the Pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again;

* Demas *at the Hill* Lucre.

* *He calls to* Christian *and* Hopeful *to come to him.*

Then I saw in my Dream, that a little off the Road, over against the *Silver-Mine*, stood [3] Demas (Gentleman like) to call Passengers to come and see, who said to *Christian* and his fellow; *Ho turn aside hither, and I will shew you a thing.

Chr. What thing so deserving as to turn us out of the way to see it.

Dem. Here is a *Silver-mine,* and some digging in it for Treasure, if you will come, with a little pains you may richly provide for your selves.

Hope. Then said *Hopeful, let us go see.*

Hopeful *tempted to go, but* Christian *holds him back.*

Chr. Not I, said *Christian,* I have heard of this place before now, and how many there have been slain; and besides, that Treasure is a snare to those that seek it; for it hindereth them in their Pilgrimage. Then *Christian* called to *Demas,* saying, *Is not the place dangerous? hath it not hindred many in their Pilgrimage.*

Hos. 4. 18.

Dem. Not very dangerous, except to those that are careless; but withal he blushed as he spake.

Chr. Then said *Christian* to *Hopeful,* Let us not stir a step, but still keep on our way.

Hope. *I will warrant you, when* By-ends *comes up, if he hath the same invitation as we, he will turn in thither to see.*

Chr. No doubt thereof, for his Principles lead him that way, and a hundred to one [1] but he dies there.

Dem. Then *Demas* called again, saying, but will you not come over and see?

Chr. Then *Christian* roundly [2] answered, saying, *Demas,* thou art an Enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesties [3] Judges; and why seekest thou to bring us into the

Christian *roundeth up* Demas.

2 Tim. 4. 10.

like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

Demas cried again that he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said *Christian*, what is thy name? is it not the same by the which I have called thee?

Dem. Yes, my name is *Demas*, I am the Son of *Abraham*.

Chr. I know you, *Gehazi* was your great Grandfather, and *Judas* your Father, and you have trod their steps: it is but a devilish prank that thou usest: Thy Father was hanged for a Traitor, and thou deservest no better reward. Assure thy self, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

2 King. 5. 20. Matth. 26. 14, 15. ch. 27. 1, 2, 3, 5, 6.

By this time *By-ends* and his Companions were come again within sight, and they at the first beck went over to *Demas*. Now whether they fell into the Pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things, I am not certain; but this I observed, that they never were seen again in the way.

By-ends *goes over to* Demas.

Then sang *Christian*,

By-ends *and Silver* Demas *both agree,*
One calls, the other runs that he may be
A sharer in his Lucre, so these do
Take up in this world, and no further go.

Now I saw, that just on the other side of this Plain, the Pilgrims came to a place where stood an old *Monument,* hard by the Highway side, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a *Woman* transformed into the shape of a Pillar:[1] here therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof; at last *Hopeful* espied written above upon the head thereof, a writing in an unusual hand; but he being no Scholar called to *Christian* (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of Letters together, he found the same to be this, *Remember Lot's Wife.* So he read it to his fellow; after which they both concluded that that was the *Pillar of Salt into which *Lot*'s Wife was turned for her looking back with a *covetous heart,* when she was going from *Sodom* for safety. Which sudden and amazing sight gave them occasion of this discourse.

They see a strange Monument.

* Gen. 19. 26.

Chr. Ah, my Brother, this is a seasonable sight, it came opportunely to us after the Invitation which

Demas gave us to come over to view the Hill *Lucre*, and had we gone over as he desired us, and as thou wast inclined to do (my Brother) we had for ought I know been made like this Woman a spectacle for those that shall come after, to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as *Lot*'s Wife: for wherein was the difference 'twixt her sin and mine? she only looked back, and I had a desire to go see; let Grace be adored and let me be ashamed, that ever such a thing should be in mine heart.

Chr. Let us take notice of what we see here for our help for time to come: This Woman escaped one Judgment; for she fell not by the destruction of *Sodom*, yet she was destroyed by another; as we see she is turned into a Pillar of Salt.

Hope. True, and she may be to us both *Caution* and *Example*; *Caution*, that we should shun her sin, or a sign of what Judgment will overtake such as shall not be prevented by this caution: So *Korah*, [illegible], and *Abiram*, with the two hundred and fifty men, that perished in their sin, did also become *a Sign or Example to beware, but above all, I muse at one thing, to wit how *Demas* and his fellows can stand so confidently yonder to look for that treasure, which this Woman, but for looking behind her, after (for we read not that she stept one foot out of the way) was turned into a Pillar of Salt; specially since the Judgment which overtook her, did make her an Example, within sight

Numb. 26. 9, 10.

of where they are: for they cannot chuse but see her, did they but lift up their eyes.

Chr. It is a thing to be wondred at, and it argueth that their hearts are grown desperate in that case, and I cannot tell who to compare them to so fitly, as to them that pick Pockets in the presence of the Judge, or that will cut purses[1] under the Gallows. It is said of the men of *Sodom, that they were sinners* **exceedingly,* because they were sinners *before the Lord;* that is in his eye-sight, and notwithstanding the kindnesses that he had shewed them, for the Land of *Sodom* was now like the *Garden of *Eden heretofore.* This therefore provoked him the more to jealousie and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, that such, even such as these are, they that shall sin in the sight, yea and that too in despight of such examples that are set continually before them to caution them to the contrary, must be partakers of severest Judgments.

* Gen. 13. 13.

* ver. 10.

Hope. Doubtless thou hast said the truth, but what a mercy is it, that neither thou, but especially I am not made my self this example. This ministreth occasion to us to thank God, to fear before him, and always to remember *Lot's Wife.*

I saw then that they went on their way to a pleasant River; which *David the King* called the *River of God;* but *John, the River of the water of Life.* Now their way

A River.
Psal. 65. 9.
Rev. 22.
Ezek. 47.

lay just upon the bank of the River; Here therefore *Christian* and his Companion walked with great delight; they drank also of the water of the River, which was pleasant and enlivening to their weary Spirits: Besides on the banks of this River, on either side, were *green Trees* for all manner of Fruit; and the Leaves they eat[1] to prevent Surfeits,[2] and other diseases that are incident to those that heat their blood by Travels. On either side of the River was also a Meadow curiously beautified with Lillies; and it was green all the year long: In this Meadow they lay down and slept, for here they might *lie down safely*. When they awoke, they gathered again the Fruit of the Trees, and drank again of the water of the River: and then lay down again to sleep. Thus they did several days and nights. Then they sang.

Trees by the River.
The fruit, and leaves of the Trees.

A Meadow in which they lie to sleep.
Psal. 23. 2.
Isa. 14. 30.

Behold ye how those Crystal Streams do glide,
(To comfort Pilgrims) by the High-way side.
The Meadows green; besides their fragrant smell,
Yield dainties for them: and he that can tell
What pleasant Fruit, yea, Leaves, these Trees do yield,
Will soon sell all,[3] that he may buy this Field.

So when they were disposed to go on (for they

were not as yet at their Journeys end) they eat and drank, and departed.

Now I beheld in my Dream that they had not journeyed far, but the River and the way, (for a time) parted, at which they were not a little sorry, yet they durst not go out of the way: Now the way from the River was rough, and their feet tender by reason of their Travels; *So the Souls of the Pilgrims were much discouraged, because of the way.* Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road a Meadow,[1] and a Stile[2] to go over into it and that *Meadow* is called *By-path Meadow.* Then said *Christian* to his fellow, if this Meadow lieth along by our way-side, let's go over into it. Then he went to the Stile to see, and behold a Path lay along by the way on the other side of the fence. 'Tis according to my wish, said *Christian,* here is the easiest going; come good *Hopeful,* and let us go over.

Numb. 21. 4.

By-path Meadow.

One temptation does make way for another.

Hope. *But how if this Path should lead us out of the way?*

Chr. That's not like,[3] said the other; look doth it not go along by the way side? so *Hopeful* being perswaded by his fellow, went after him over the Stile. When they were gone over, and were got into the Path they found it very easie for their feet; and withal, they looking before them, espied a man walking as they

Strong Christians may lead weak ones out of the way.

did, (and his name was *Vain-Confidence*) so they called after him, and asked him whither that way led? he said to the Celestial Gate. *Look said *Christian*, did not I tell you so? by this you may see we are right; so they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that went behind, lost the sight of him that went before.

* *See what it is too suddenly to fall in with strangers.*

He therefore that went before (*Vain-Confidence* by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those grounds to catch *vain-glorious* Fools withal, and was dashed in pieces with his fall.

Isa. 9. 16.

A pit to catch the vain-glorious in.

Now *Christian* and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said *Hopeful*, where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain and thunder, and lighten in a very dreadful manner, and the water rose amain.

Reasoning between Christian *and* Hopeful.

Then *Hopeful* groaned in himself, saying, *Oh that I had kept on my way!*

Chr. Who could have thought that this Path should have led us out of the way?

Hope. *I was afraid on't at the very first, and therefore gave you that gentle caution. I would have spoke plainer, but you are older than I.*

Chr. Good brother be not offended, *I am sorry I have brought thee out of the way, and that I have put thee into such eminent [1] danger; pray my Brother forgive me, I did not do it of an evil intent.

Christian's repentance for leading of his Brother out of the way.

Hope. *Be comforted, my Brother, for I forgive thee; and believe too, that this shall be for our good.*

Chr. I am glad I have with me a merciful Brother: but we must not stand thus, let's try to go back again.

Hope. *But good Brother let me go before.*

Chr. No, if you please let me go first; that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hope. *No said* Hopeful, *you shall not go first, for your mind being troubled may lead you out of the way again.* Then for their encouragement they heard the voice of one saying, *Let thine heart be towards the High-way, even the way that thou wentest, turn again.* But by this time the waters were greatly risen; by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back they had like to have been drowned [2] nine or ten times.

Jer. 31. 21.

They are in danger of drowning, as they go back.

Neither could they with all the skill they had get again to the Stile that night. Wherefore at last

lighting under a little shelter, they sat down there till the day brake: But being weary, they fell asleep. Now there was not far from the place where they lay, a *Castle* called *Doubting-Castle,* the Owner whereof was *Giant Despair,* and it was in his grounds they were now sleeping; wherefore he getting up in the morning early, and walking up and down in his Fields, caught *Christian* and *Hopeful* asleep in his grounds. Then with a *grim* and *surly* voice he bid them awake, and asked them whence they were? and what they did in his grounds? They told him that they were Pilgrims, and that they had lost their way. Then said the *Giant,* you have this night trespassed on me, by trampling in and lying on my Ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his Castle, into a very dark Dungeon,[1] nasty and stinking to the Spirits of these two men: Here then they lay from *Wednesday*[2] Morning till *Saturday* Night without one bit of bread, or drop of drink, or light, or any to ask how they did: They were therefore here in evil case, and were far from friends and acquaintance. Now in this place *Christian* had double sorrow, because 'twas through his unadvised

They sleep in the grounds of Giant Despair.

He finds them in his ground and carries them to Doubting-Castle.

The grievousness of their Imprisonment.

Psal. 88 18.

Counsel that they were brought into this distress.

Now *Giant Despair* had a Wife and her name was *Diffidence:* So when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners, and cast them into his *Dungeon,* for trespassing on his Grounds. Then he asked her also what he had best to do further to them. So she asked what they were, whence they came, and whither they were bound? and he told her. Then she counselled him, that when he arose in the morning, he should beat them without mercy: So when he arose, he getteth him a grievous Crab-Tree Cudgel, and goes down into the *Dungeon* to them, and there first falls to rating [1] of them as if they were dogs: although they gave him never a word of distaste; then he falls upon them, and beats them fearfully, in such sort that they were not able to help themselves or to turn them upon the floor. This done he withdraws and leaves them, there to condole their misery, and to mourn under their distress: so all that day, they spent the time in nothing but sighs and bitter lamentations. The next night she talking with her Husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away themselves: So when morning was come, he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before; he told them, that since they were never like to come out of that place, their only way

On Thursday *Giant* Despair *beats his Prisoners.*

would be, forthwith to make an end of themselves; either with Knife, Halter or Poison: For why, said he, should you chuse life, seeing it is attended with so much bitterness? But they desired him to let them go, with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his *fits; (for he sometimes in Sun-shiny weather fell into fits) and lost (for a time) the use of his hand: wherefore he withdrew and left them, (as before) to consider what to do. Then did the prisoners consult between themselves, whether 'twas best to take his counsel or no: and thus they began to discourse.

* *On* Friday *Giant* Despair *counsels them to kill themselves.*

* *The Giant sometimes has fits.*

Chr. Brother, said *Christian;* *what shall we do? the life that we now live is miserable: for my part, I know not whether is best, to live thus, or die out of hand. *My soul chuseth strangling rather than life:* and the Grave is more easie for me than this Dungeon: shall we be ruled by the Giant?

Christian *crushed.*

* Job 7. 15.

Hope. *Indeed our present condition is dreadful, and death would be far more welcome to me than* thus *for ever to abide: but yet let us consider, the Lord of the countrey to which we are going, hath said, Thou shalt do no Murther, no not to another mans person; much more then are we forbidden to take his counsel to kill our selves. Besides he that kills another, can but commit murder*

* Hopeful *comforts him.*

upon his body; but for one to kill himself, is to kill body and soul at once. And moreover, my Brother, thou talkest of ease in the Grave, but hast thou forgotten the Hell whither for certain the murderers go? for no murderer hath eternal life, &c. *And let us consider again, that all the Law is not in the hand of* Giant Despair: *Others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hand: Who knows, but that God that made the World, may cause that* Giant Despair *may die; or that, at some time or other, he may forget to lock us in; or, but he may in a short time have another of his fits before us, and may lose the use of his limbs; and if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before, but however, my Brother, let's be patient, and endure a while; the time may come that may give us a happy release: but let us not be our own murderers. With these words,* Hopeful *at present did moderate the mind of his Brother; so they continued together (in the dark) that day in their sad and doleful condition.*

Well towards Evening the Giant goes down into the Dungeon again, to see if his Prisoners had taken his counsel; but when he came there, he found them alive; and truly, *alive was all:* for now, what for want of Bread and Water, and by reason of the wounds they received when he beat them, they could do *little but breath:* But I say, he found them alive; at which

he fell into a grievous rage, and told them, That seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that *Christian* fell into a Swound;[1] but coming a little to himself again they renewed their discourse about the *Giant's* counsel; and whether they had best take it or no. *Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply as followeth.

* Christian *still dejected.*

Hope. **My Brother, said he, remembrest thou not how valiant thou hast been heretofore? Apollion could not crush thee, nor could all that thou didst hear or see, or feel in the Valley of the shadow of death; what hardship, terror and amazement hast thou already gone through, and art thou now nothing but fears? Thou seest that I am in the dungeon with thee, a far weaker man by nature, than thou art: Also this* Giant *has wounded me as well as thee; and hath also cut off the Bread and Water from my mouth; and with that I mourn without the light; But let's exercise a little more patience. Remember how thou plaidst the man at* Vanity Fair, *and wast neither afraid of the Chain or Cage; nor yet of bloody Death; Wherefore let us (at least to avoid the shame, that becomes not a Christian to be found in) bear up with patience as well as we can.*

* Hopeful *comforts him again by calling former things to remembrance.*

Now night being come again, and the *Giant* and his Wife being in Bed, she asked him concerning the

Prisoners, and if they had taken his counsel: To which he replied, They are sturdy Rogues, they chuse rather to bear all hardship, than to make away themselves. Then said she, take them into the Castle-yard to morrow and shew them the *Bones* and *Skulls* of those that thou hast already dispatched, and make them believe e're a week comes to an end, thou also wilt tear them in pieces as thou hast done their fellows before them.

So when the morning was come, the *Giant* goes to them again: and takes them into the Castle-yard, and shews them, as his Wife had bidden him. *These, said he, were Pilgrims, as you are, once, and they trespassed in my grounds, as you have done, and when I thought fit, I tore them in pieces; and so within ten days I will do you. Get you down into your den again: and with that he beat them all the way thither: they lay therefore all day on *Saturday* in a lamentable case, as before. Now when night was come, and when Mrs. *Diffidence* and her husband, the *Giant*, were got to bed, they began to renew their discourse of their Prisoners; and withal the old *Giant* wondred that he could neither by his blows nor counsel, bring them to an end. And with that his wife replied, I fear said she, that they live in hopes that some will come to relieve them, or that they have pick-locks[1] about them, by the means of which they hope to escape. And sayst thou so, my dear, said the *Giant*, I will therefore search them in the morning.

* *On* Saturday *the Giant threatned that shortly he would pull them in pieces.*

Well, on *Saturday* about midnight they began to *pray* and continued in prayer till almost break of day.

Now a little before it was day, good *Christian*, as one half amazed, brake out in this passionate speech, *What a fool (quoth he) am I, thus to lie in a stinking Dungeon when I may as well walk at liberty? I have a Key in my bosom, called Promise, that will, (I am perswaded) open any Lock in* Doubting-Castle. Then said *Hopeful*, That's good news; good Brother, pluck it out of thy bosom and try. Then *Christian* pulled it out of his bosom, and began to try at the Dungeon door, whose bolt (as he turned the Key), gave back, and the door flew open[1] with ease, and *Christian* and *Hopeful* both came out. Then he went to the outward door, that leads into the *Castle-yard*, and with his Key opened that door also. After he went to the Iron-gate, for that must be opened too, but that Lock went *damnable*[2] hard, yet the Key did open it: then they thrust open the gate to make their escape with speed; but that gate as it opened made such a cracking, that it waked *Giant Despair*, who hastily rising to pursue his Prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the Kings High-way; and so were safe, because they were out of his Jurisdiction.

A Key in Christian's *bosom called* Promise, *opens any Lock in* Doubting-Castle.

Now when they were gone over the Stile, they began to contrive with themselves what they should do at

that Stile, to prevent those that shall come after from falling into the hands of *Giant Despair*. So they consented [1] to erect there a *Pillar, and to engrave upon the side thereof this Sentence, *over this Stile is the way to* Doubting-Castle, *which is kept by* Giant Despair, *who despiseth the King of the Celestial Country, and seeks to destroy the Holy Pilgrims.* Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows.

** A Pillar erected by* Christian *and his fellow.*

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground,
And let them that come after have a care
Lest they for trespassing, his Prisoners are,
Whose Castle's Doubting, *and whose name's* Despair.

They went then till they came to the delectable Mountains, which Mountains belong to the Lord of that Hill of which we have spoken before; so they went up to the Mountains to behold the Gardens and Orchards, the Vineyards and Fountains of Water; where also they drank and washed themselves, and did freely eat of the Vineyards. Now there was on the tops of these Mountaines *Shepherds* feeding their flocks, and they stood by the High-way-side. The Pilgrims therefore went to them, and leaning upon their staves; (as is common with weary Pilgrims, when they stand to talk with any by the

The delectable Mountains.

They are refreshed in the Mountains.

way,) they asked, **Whose delectable Mountains are these; and whose be the sheep that feed upon them?*

* Talks with the Shepherds.

Shep. These Mountains are *Immanuels Land*, and they are within sight of his City; and the Sheep also are his; and he laid down his life for them.

Chr. *Is this the way to the Celestial City?*

Shep. You are just in your way.

Chr. *How far is it thither?*

Shep. Too far for any, but those that shall get thither indeed.

Chr. *Is the way safe or dangerous?*

Shep. Safe for those for whom it is to be safe, *but Transgressors shall fall therein.*

Hos. 14. 9.

Chr. *Is there in this place any reliefe for Pilgrims, that are weary and faint in the way?*

Shep. The Lord of these Mountains hath given us a charge, *not to be forgetful to entertain strangers;* Therefore the good of the place is before you.

Heb. 13. 1, 2.

I also saw in my dream, that when the *Shepherds* perceived that they were way-faring men, they also put questions to them (to which they made answer as in other places) as whence came you? and how got you into the way? And by what means have you so persevered therein? For but few of them that begin to come hither, do shew their faces on these Mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lov-

ingly upon them, and said, *Welcome to the delectable Mountains.

* The Shepherds welcome them.

The Shepherds, I say, whose names were *Knowledge, Experience, Watchful,* and *Sincere,* took them by the hand, and had them to their Tents, and made them partake of that which was ready at present. They said moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace your selves with the good of these delectable Mountains. They then told them, that they were content to stay; and so they went to their rest that night, because it was very late.

The Names of the Shepherds.

Then I saw in my Dream, that in the Morning, The Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, shall we shew these Pilgrims some *wonders? so when they had concluded to do it, they had them first to the top of an Hill called *Error,*[1] which was very steep on the farthest side, and bid them look down to the bottom. So *Christian* and *Hopeful* looked down, and saw at the bottom several men, dashed all to pieces by a fall that they had from the top. Then said *Christian,* what meaneth this? The Shepherds answered, have you not heard of them that were made to err, by hearkning to *Hymeneus* and *Philetus,* as concerning the

* They are sure wonders.

The mountain of Error.

* 2 Tim. 2. 17, 18.

faith of the Resurrection of the body? They answered, yea. Then said the Shepherds, those that you see lie dashed in pieces at the bottom of this Mountain, *are they,* and they have continued to this day unburied (as you see) for an Example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

Then I saw that they had them to the top of another Mountain, and the name of that is **Caution,* and bid them look afar off: which when they did, they perceived, as they thought, several men walking up and down among the Tombs that were there. And they perceived that the men were blind because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian, what means this?*

* *Mount* Caution.

The Shepherds then answer'd, did you not see a little below these Mountains, a *Stile* that led into a Meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds from that Stile there goes a path that leads directly to *Doubting-Castle,* which is kept by *Gyant-Despair,* and these men (pointing to them among the Tombs) came once on Pilgrimage, as you do now, even till they came to that same *Stile.* And because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by *Giant-Despair,* and cast into *Doubting-Castle:* where after they had a while been kept in the Dungeon, he at last did put

out their eyes, and led them among those Tombs, where he has left them to wander to this very day: that the saying of the wise man might be fulfilled, *He that wandereth out of the way of understanding, shall remain in the Congregation of the dead.* Then *Christian* and *Hopeful* looked upon one another, with tears gushing out; but yet said nothing to the Shepherds. Prov. 21. 16.

Then I saw in my Dream, that the Shepherds had them to another place in a Bottom, where was a door in the side of a hill: and they opened the door, and bid them look in: They looked in therefore, and saw that within it was very dark and smoaky; they also thought, that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of Brimstone. Then said *Christian, what means this?* The Shepherds told them, this is a By-way to Hell, a way that Hypocrites go in at; namely such as sell their Birthright with *Esau;*[1] such as sell their Master with *Judas;*[2] such as blaspheme the Gospel, with *Alexander;*[3] and that lye and dissemble, with *Ananias* and *Saphira*[4] his Wife. *A By-way to Hell.*

Hope. Then said *Hopeful* to the Shepherds, *I perceive that these had on them, even every one a shew of Pilgrimage, as we have now; had they not?*

Shep. Yea, and held it a long time too.

Hop. *How far might they go on in Pilgrimage in their day; since they notwithstanding were thus miserably cast away?*

Shep. Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, *we had need to cry to the strong for strength.*

Shep. Ay, and you will have need to use it when you have it too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should: so they walked together towards the end of the Mountains. Then said the Shepherds one to another: Let us here shew to the Pilgrims the Gates of the Celestial City, if they have skill to look through our *Perspective Glass.[1] The Pilgrims then lovingly accepted the motion: so they had them to the top of an high Hill, called **Clear,* and gave them their glass to look.

* *The Shepherds Perspective-Glass.*

* *The Hill* Clear.

Then they essayed to look, but the remembrance of that last thing that the Shepherds had shewed them, made their hands shake; by means of which impediment they could not look steddily through the glass, yet thought they saw something like the Gate, and also some of the Glory of the place. Then they went away and sang this Song.

The fruits of servile fear.

Thus by the Shepherds *Secrets are reveal'd.*
Which from all other men are kept conceal'd:
Come to the Shepherds *then, if you would see*
Things deep, things hid, and that mysterious be.

When they were about to depart, one of the Shepherds gave them a *Note of the Way.* Another of them *bid them *beware of the Flatterer.* The third *bid them take heed that they sleep not upon the Inchanted Ground.* And the fourth *bad them God speed.* So I awoke from my Dream.[1]

* *A two-fold Caution.*

And I slept, and dreamed again, and saw the same two Pilgrims going down the Mountains along the High-way, towards the City. Now a little below these Mountains on the left hand, lieth the Country of *Conceit,* from which Country there comes into the way, in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Country; and his name was *Ignorance.* So *Christian* asked him, *from what Parts he came, and whither he was going?*

The Country of Conceit, *out of which came* Ignorance.

Ign. Sir, I was born in the Country that lieth off there, a little on the left hand; and am going to the Celestial City.

Christian *and* Ignorance *have some talk.*

Chr. *But how do you think to get in at the Gate, for you may find some difficulty there?*

Ign. As other good people doth, saith he.

Chr. *But what have you to shew at that Gate, that may cause that the Gate should be opened to you?*

Ign. I know my Lord's will, and have been a good Liver; I pay every man his own; I pray, fast, pay Tithes, and give Alms,

The ground of Ignorance's *hope.*

and have left my Country for whither I am going.

Chr. *But thou camest not in at the Wicket-gate that is at the head of this way; Thou camest in hither through that same crooked Lane, and therefore I fear, however thou maist think of thy self, when the reckoning day shall come, thou wilt have laid to thy charge, that thou art a thief and a Robber, instead of getting admittance into the City.*

Ign. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the Religion of your Country, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the world knows that that is a great way off of our Country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane, that comes down from our Country the next way into the way.

He saith to every one that he is a fool.

When *Christian* saw that the man was wise in his own conceit, he said to *Hopeful*, whisperingly, *there is more hopes of a Fool than of him.* And said moreover, *when he that is a Fool walketh by the way, his wisdom faileth him, and he saith to everyone that he is a fool.*

Prov. 26. 12. Eccles. 10. 3.

What, shall we talk farther with him, or out-go him at present, and so leave him to think of what he hath heard already; and

How to carry it to a Fool.

then stop again for him afterwards, and see if by degrees we can do any good by him?

Then said *Hopeful,*

Let Ignorance a little while now muse
On what is said, and let him not refuse
Good Counsel to embrace, lest he remain
Still ignorant of What's the chiefest gain.
God saith, these that no understanding have,
(Although he made them) them he will not save.

Hope. He further added, it is not good, I think, to say to him all at once; let us pass him by, if you will, and talk to him anon *even as he is able to bear it.*

So they both went on and *Ignorance* he[1] came after. Now when they had passed him a little way they entred into a very dark Lane, where they met a man whom seven Devils had bound with seven strong Cords, and were carrying him back to the door that they saw on the side of the Hill: Now good *Christian* began to tremble, and so did *Hopeful* his Companion: Yet as the Devils led away the man, *Christian* looked to see if he knew him, and he thought it might be one *Turn-away* that dwelt in the Town of *Apostacy.* But he did not perfectly see his face; for he did hang his head like a Thief that is found. But being gone past, *Hopeful* looked after

Mat. 12. 45. Prov. 5. 22.

The destruction of one Turn-away.

him, and espied on his back a paper with this Inscription, *Wanton*[1] *Professor, and damnable Apostate.* Then said *Christian* to his Fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was *Little faith,* but a good man, and he dwelt in the Town of *Sincere.* The thing was this; At the entring in of this passage, there comes down from *Broad-way-gate* a Lane, called *Dead-man's Lane;* so called because of the Murders that are commonly done there. And this *Little-faith* going on Pilgrimage, as we do now, chanced to sit down there and slept. Now, there happened at that time to come down the *Lane* from *Broad-way-gate,* three sturdy Rogues; and their names were *Faint-heart, Mistrust,* and *Guilt,* (three Brothers) and they espying *Little-faith* where he was, came gallopping up with speed. Now the good man was just awaked from his sleep, and was getting up to go on his Journey. So they came up all to him, and with threatning language bid him stand. At this *Little-Faith* looked as white as a clout,[2] and had neither power to fight or fly. Then said *Faint-heart* deliver thy purse; but he making no haste to do it, (for he was loth to lose his Money) *Mistrust* ran up to him, and thrusting his hand into his Pocket, pulled out thence a bag of Silver. Then he cry'd out Thieves, Thieves. With

Christian *telleth his Companion a story of* Little-faith.

Broad-way gate. Dead-man's Lane.

Little-Faith *robbed by* Faint-heart, Mistrust & Guilt.

that *Guilt* with a great Club that was in his hand struck *Little-Faith* on the head, and with that blow fell'd him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the Thieves stood by. But at last, they hearing that some were upon the Road, and fearing least it should be one *Great-Grace* that dwells in the City of *Good-confidence,* they betook themselves to their heels and left this good man to shift for himself, who getting up made shift to scramble on his way. This was the story.

They got away his Silver and knock'd him down.

Hope. *But did they take from him all that ever he had?*

Chr. No: The place where his Jewels were, they never ransack'd; so those he kept still. But as I was told, the good man was much afflicted for his Loss, for the Thieves got most of his spending[1] money. That which they got not (as I said) were Jewels; also he had a little odd money left, but scarce enough to bring him to his Journies end; nay (if I was not misinformed) he was forced to beg as he went, to keep himself alive, (for his Jewels he might not sell.) But beg, and do what he could, *he went* (as we say) *with many a hungry belly,* the most part of the rest of the way.

Little-Faith *lost not his best things.*

1 Pet. 4. 18.

Little-Faith *forced to beg to his Journies end.*

Hope. *But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Celestial Gate?*

Chr. 'Tis a wonder, but they got not that; though they mist it not through any good cunning of his, for he being dismayed with their coming upon him, had neither power nor skill to hide any thing, so 'twas more by good providence, than by his endeavour that they mist of *that good thing.*

He kept not his best things by his own cunning.
2 Tim. 1. 14.

Hope. *But it must needs be a comfort to him that they got not his Jewels from him?*

Chr. It might have been great comfort to him, had he used it as he should: but they that told me the story, said that he made but little use of it all the rest of the way; and that because of the dismay that he had in the taking away his money: Indeed he forgot it a great part of the rest of his Journey; and besides, when at any time it came into his mind and he began to be comforted therewith; then would fresh thoughts of his Loss come again upon him, and those thoughts would swallow up all.

2 Pet. 1. 9.

He is pitied by both.

Hope. *Alass, poor man! this could not but be a great grief unto him?*

Chr. Grief! ay, a Grief indeed! would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? 'Tis a wonder he did not die with grief, poor heart?[1] I was told that he scattered almost all the rest of the way with nothing but doleful and bitter Complaints. Telling also to all that overtook him, or that he overtook in the way as he went, where

he was robbed, and how, who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

Hope. *But 'tis a wonder that his necessity did not put him upon* selling, *or* pawning *some of his Jewels, that he might have wherewith to relieve himself in his Journey.*

Chr. Thou talkest like one upon whose head is the *shell* [1] to this very day: For what should he pawn them? or to whom should he sell them? In all that Country, where he was robbed, his Jewels were not accounted of; nor did he want that relief, which could from thence be administred to him. Besides, had his Jewels been missing at the Gate of the Celestial City, he had (and that he knew well enough) been excluded from an Inheritance there; and that would have been worse to him, than the appearance and villainy of ten thousand thieves.

Christian *snibbeth* [2] *his fellow for unadvised speaking.*

Hope. *Why art thou so tart, my Brother?* Esau *sold his Birth-right, and that for a mess of Pottage; and that Birth-right was his greatest Jewel. And if he, why might not* Little-faith *do so too?*

Heb. 12. 16.

Chr. Esau did sell his Birth-right indeed, and so do many besides, and by so doing exclude themselves from the chief Blessing, as also that *Caitiff* [3] did. But you must put a difference betwixt *Esau* and *Little-Faith*, and also betwixt their Estates. *Esau*'s Birth-right

A Discourse about Esau *and* Little-Faith.

was Typical,[1] but *Little Faith*'s Jewels were not so. *Esau's* belly was his God, but *Little Faith*'s belly was not so. *Esau*'s want lay in his fleshly Appetite, *Little Faith*'s did not so. Besides *Esau* could see no further than to the fulfilling of his Lust; *for I am at the point to die,* said he, *and what good will this Birth-right do me?* But *Little-Faith,* though it was his lot to have but a *little faith,* was by his *little faith* kept from such extravagancies, and made to *see* and *prize* his Jewels more, than to sell them as *Esau* did his Birth-right. You read not any where that *Esau* had *Faith,* no not so much as a little: Therefore no marvel, if where the flesh only bears sway (as it will in that man where no Faith is to resist) if he sells his *Birth-right,* and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the Ass, *Who in her occasion cannot be turned away.* When their minds are set upon their Lust, they will have them whatever they cost. But *Little-Faith* was of another temper, his mind was on things Divine; his livelihood was upon things that were Spiritual and above: Therefore to what end should he that is of such a temper sell his Jewels (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with hay: or can you perswade the *Turtle Dove* to live upon Car-

Esau *was ruled by his lusts.*

Gen. 25. 32.

Esau *never had Faith.*

Jer. 2. 24.

Little-faith *could not live upon* Esau's *Pottage.*

A comparison between the Turtle-Dove *and the* Crow.

rion like the *Crow?* Though *faithless* ones can for carnal lusts, pawn or morgage, or sell what they have, and themselves outright to boot; yet they that have *Faith, Saving-Faith,* though but a little of it, cannot do so. Here therefore, my Brother, is thy mistake.

Hope. *I acknowledge it; but yet your severe reflection had almost made me angry.*

Chr. Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in untrodden Paths with the shell upon their heads; but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. *But* Christian, *these three fellows, I am perswaded in my heart, are but a company of Cowards: would they have run else think you, as they did at the noise of one that was coming on the Road? Why did not* Little-faith *pluck up a greater heart? He might methinks have stood one brush*[1] *with them, and have yielded when there had been no remedy?*

Hopeful *swaggers.*

Chr. That they are Cowards, many have said, but few have found it so in the time of Tryal. As for a great Heart, *Little-Faith* hath none; and I perceive by thee, my Brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And verily, since this in the height of thy stomach[2] now they are at a distance from us, should they appear to thee,

No great heart for God where there is but little-Faith. We have more courage when out, than when we are in.

as they did to him, they might put thee to second thoughts.

But consider again, they are but Journeymen Thieves,[1] they serve under the King of the Bottomless-pit; who if need be, will come to their aid himself, and his voice is *as the roaring of a Lion*. I my self have been engaged as this *Little-Faith* was, and I found it a terrible thing. These three Villains set upon me, and I beginning like a *Christian* to resist, they gave but a call, and in came their Master: I would, as the saying is, have given my Life for a penny,[2] but that, as God would have it, I was cloathed with Armour of Proof. Ay, and yet though I was so harnessed, I found it hard work to quit my self like a man; no man can tell what in that combat attends us, but he that hath been in the battle himself.

1 Pet. 5. 8. Christian *tells his own experience in this case.*

Hope. *Well, but they ran you see, when they did but suppose that one* Great-Grace *was in the way.*

Chr. True, they have often fled, both they and their Master, when *Great-Grace* hath appeared, and no marvel, for he is the *King's Champion:*[3] But I tro, you will put some difference between *Little-Faith* and the *King's Champion?* all the King's Subjects are not his Champions, nor can they, when tryed, do such feats of War as he. Is it meet to think that a little Child should handle *Goliah* as *David* did? or that there should be the strength of an *Ox* in a *Wren?* Some are strong, some are weak;

The King's Champion.

some have great Faith, some have little; this man was one of the weak, and therefore went to the walls.[1]

Hope. *I would it had been* Great-Grace *for their sakes.*

Chr. If it had been he, he might have had his hands full, for I must tell you, that though *Great-Grace* is excellent good at his Weapon, and has, and can, so long as he keeps them at Swords-point, do well enough with them; yet if they get within him,[2] even *Faint-heart, Mistrust,* or the other, it shall go hard but that they will throw up his heels,[3] And when a man is down, you know what can he do?

Whoso looks well upon *Great-Grace's* face, shall see those Scars and Cuts here that shall easily give demonstration of what I say. Yea, once I heard that he should say,[4] (and that when he was in the Combat) *we despaired even of life:* How did those sturdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea, *Heman*[5] and *Hezekiah*[6] too, though Champions in their days, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their Coats soundly brushed by them. *Peter* upon a time would go try what he could do; but though some do say of him that he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a sorry Girl.[7]

Besides, their King is at their whistle,[8] he is never out of hearing; and if at any time they be put to the worst, he if possible comes in to help them: And of

him it is said, *The Sword of him that layeth at him cannot hold; the Spear, the Dart, nor the Habergeon;*[1] *he esteemeth Iron as Straw, and Brass as rotten Wood. The Arrow cannot make him fly, sling-stones are turned with him into stubble; Darts are counted as stubble, he laugheth at the shaking of a Spear.* What can a man do in this case? 'Tis true, if a man could at every turn have *Job*'s Horse, and had skill and courage to ride him, he might do notable things. *For his Neck is cloathed with Thunder; he will not be afraid as the Grashopper; the Glory of his Nostrils is terrible; he paweth in the Valley, rejoyceth in his Strength, and goeth out to meet the Armed Men. He mocketh at fear and is not affrighted, neither turneth back from the Sword. The Quiver ratleth against him, the glittering Spear and the Shield. He swallows the ground with fierceness and rage, neither believes he that it is the sound of the trumpet. He says, among the Trumpets, Ha, ha, and he smelleth the Battle afar off, the Thundring of the Captains, and the shoutings.*

Job 41. 26. Leviathan's sturdiness.

Job 39. 19. The excellent Metal that is in Job's Horse.

But for such Footmen[2] as thee and I are, let us never desire to meet with an Enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness *Peter*, of whom I made mention before: He would swagger ay he would: He

would, as his vain mind prompted him to say, do better, and stand more for his Master than all men: But who so foiled and run down by those Villains as he?

When therefore we hear that such Robberies are done on the King's High-way, two things become us to do First, to go out harnessed, and to be sure *to take a shield with us:* For it was for want of that, that he that laid so lustily at *Leviathan*[1] could not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath said, *Above all take this Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.* Ephes. 6. 16.

'Tis good also that we desire of the King a Convoy, yea that he will go with us himself. This made *David* rejoyce, when in the Valley of the shadow of death; and *Moses* was rather for dying where he stood, than to go one step without his God. O my Brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us; but without him, *the proud helpers fall under the slain.* *'Tis good to have a Convoy.* Exod. 33. 15. Psal. 3. 5, 6, 7, 8. Psal. 27. 1, 2. Isa. 10. 4.

I for my part have been in the fray before now, and though (through the goodness of him that is best) I am as you see alive: yet I cannot boast of any Manhood, glad shall I be, if I meet with no more such brunts:[2] though I fear we are not got beyond

all danger. However, since the Lion and the Bear[1] hath not as yet devoured me, I hope God will also deliver us from the next uncircumcised *Philistines.* Then Sang *Christian,*

Poor Little-Faith! *hast been among the Thieves?*
Wast robb'd? remember this who so believes,
And get more Faith; then shall you Victors be
Over ten thousand, else scarce over three.

So they went on, and *Ignorance* followed. They went then till they came at a place, where they saw a way put it self into *their way,* and seemed withal to lie as streight as the way which they should go; and here they knew not which of the two to take, for both seemed streight before them, therefore here they stood still to consider. And as they were thinking about the way, behold, a man of black flesh but covered with a very light Robe, came to them and asked them why they stood there? They answered, they were going to the Celestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned and turned them so from the City that they desired to go to, that in little time their faces were turned away from it; yet they followed him. But by and by,

Away and away.

The Flatterer finds them.

Christian *and his fellow deluded.*

They are taken in a Net.

before they were aware he led them within the compass of a Net, in which they were both so intangled, that they knew not what to do; and with that *the white robe fell off the black man's back:* then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

Chr. Then said *Christian* to his fellow, Now do I see my self in an error. Did not the Shepherds bid us beware of the Flatterers? As is the saying of the wise man, so we have found it this day: *A man that flattereth his Neighbour, spreadeth a Net for his Foot.*

They bewail their condition.

Prov. 29. 6.

Hope. They also gave us a note of directions about the Way, for our more sure finding thereof: but therein we have also forgotten to read, and have not kept our selves from the Paths of the Destroyer. Here *David* was wiser than we; for saith he, *Concerning the Works of men, by the word of thy Lips, I have kept me from the paths of the Destroyer.* Thus they lay bewailing themselves in the Net. At last they espied a shining one coming toward them, with a Whip of small cord in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there; they told him, that they were poor Pilgrims, going to *Sion,* but were led out of their way by a black man, cloathed in white; who bid us, said they, follow him, for he was going thither

Psal. 17. 4.

A shining one comes to them with a Whip in his Hand.

too. Then said he with the Whip, it is a *Flatterer*, a false Apostle, that hath transformed himself into an Angel of Light. So he rent the Net, and let the men out. Then said he to them follow me, that I may set you in your way again; so he led them back to the way, which they had left to follow the *Flatterer*. Then he asked them, saying, Where did you lie the last night? They said, with the Shepherds upon the delectable Mountain. He asked them then if they had not of those Shepherds, *a note of direction for the way?* They answered, Yes. But, did you, said he, when you were at a stand, pluck out and read your Note? They answered, No. He asked them, Why? They said, They forgot. He asked moreover if the Shepherds did not bid them beware of the *Flatterer?* They answered, Yes. But we did not imagine, said they, *that this fine-spoken man had been he.*

Pro. 29. 4. Dan. 11. 32. 2 Cor. 11. 13, 14.

They are examined, and convicted of forgetfulness.

Deceivers fine-spoken.

Rom. 16. 18.

Then I saw in my Dream, that he commanded them to *lie down;* which when they did he chastised them sore, to teach them the good way wherein they should walk; and as he chastised them, he said, *As many as I love, I rebuke and chasten; be zealous therefore, and repent.* This done, he bids them go on their way, and take good heed to the other Directions of the Shepherds. So

Deut. 25. 2. 2 Chron. 6. 26, 27. Rev. 3. 19.

They are whipt and sent on their way.

they thanked him for all his kindness, and went softly along the right way, Singing,

Come hither you that walk along the way;
See how the Pilgrims fare that go astray.
They catched are in an intangling Net,
'Cause they good Counsel highly did forget.
'Tis true they rescu'd were, but yet you see
They're scourg'd to boot:[1] *Let this your caution be.*

Now after a while they perceived afar off, one coming softly and alone all along the Highway to meet them. Then said *Christian* to his fellow, Yonder is a man with his back towards *Sion,* and he is coming to meet us.

Hope. I see him, let us take heed to our selves now, lest he should prove a *Flatterer* also. So he drew nearer and nearer, and at last came up unto them. His name was *Atheist,* and he asked them whither they were going.

The Atheist *meets them.*

Chr. *We are going to the Mount Sion.*

He laughs at them.

Then *Atheist* fell into a very great laughter.

Chr. *What's the meaning of your laughter?*

Atheist. I laugh to see what ignorant persons you are to take upon you so tedious a Journey; and yet are like to have nothing but your Travel for your Pains.

They reason together.

Chr. *Why man? Do you think we shall not be received?*

Atheist. Received! There is no such place as you dream of in all this World.

Chr. *But there is in the World to come.*

Atheist. When I was at home in mine own Country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this City twenty years, but find no more of it than I did the first day I set out.

Jer. 22. 12.
Eccl. 10. 15.

Chr. *We have both heard, and believe that there is such a place to be found.*

Atheist. Had not I when at home believed, I had not come thus far to seek; but finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it further than you) I am going back again and will seek to refresh my self with the things that I then cast away for hopes of that which I now see is not.

The Atheist *takes up his content in this World.*

Chr. Then said *Christian* to *Hopeful*, his Companion, *Is it true which this man has said?*

Christian *provoketh his Brother.*

Hope. Take heed, he is one of the *Flatterers;* remember what it has cost us once already for our hearkning to such kind of Fellows. What! no Mount *Sion?* did we not see from the delectable Mountains, the Gate of the City? Also are we not now to walk by Faith? *Let us go on, said *Hopeful* lest the man with the Whip overtake us again.

Hopeful's *gracious answer.*

2 Cor. 5. 7.

* *A remembrance of former chastisements is an help against present temptation.*

Prov. 19. 27.
Heb. 10. 39.

You should have taught me that Lesson, which I will round you [1] in the ears withal: *Cease my Son to hear the Instructions that causeth to err from the Words of Knowledge:* I say, my Brother, cease to hear him, and let us believe to the saving of the Soul.

Chr. *My Brother, I did not put the question to thee, for that I doubted of the Truth of our Belief my self, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the God of this World: Let thee and I* [2] *go on, knowing that we have belief of the Truth, and no lye is of the Truth.*

A fruit of an honest heart.

1 Joh. 2. 11.

Hope. Now do I rejoyce in hope of the glory of God: So they turned away from the man; and he laughing at them, went his way.

They are come to the enchanted ground. [3]

I saw then in my Dream that they went till they came into a certain Country, whose Air, naturally tended to make one drowsie, if he came a stranger into it. And here *Hopeful* began to be very dull, and heavy of Sleep; wherefore he said unto *Christian,* I now begin to grow so drowsie that I can scarcely hold up mine eyes: let us lie down here, and take one nap.

Hopeful *begins to be drowsie.*

Chr. *By no means* (said the other) *lest sleeping we never awake more.*

Hope. Why, my Brother? Sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Christian *keeps him awake.*

Chr. *Do you not remember, that one of the Shepherds bid us beware of the enchanted ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.*

1 Thes. 5. 6.

Hope. I acknowledge my self in a fault, and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, *Two are better than one.* Hitherto hath thy Company been my mercy; *and thou shalt have a good reward for thy labour.*

He is thankful.

Eccles. 4. 9.

To prevent drowsiness, they fall to good discourse. Good discourse prevents drowsiness.

Chr. *Now then,* said *Christian, to prevent drowsiness in this place, let us fall into good discourse.*

Hope. With all my heart said the other.

Chr. *Where shall we begin?*

Hope. Where God began with us, but do you begin if you please.

Chr. *I will Sing you first this Song.*

When Saints do sleepy grow, let them come hither,
And hear how these two Pilgrims talk together.
Yea, let them learn of them in any wise,
Thus to keep ope' their drowsie slumbring eyes.
Saints Fellowship, if it be manag'd well,
Keeps them awake and that in spight of Hell.

The Dreamers Note.

Chr. Then *Christian* began and said, *I will ask you a question, How came you to think at first of doing what you do now?*

They begin at the beginning of their conversion

Hope. Do you mean, How came I at first to look after the good of my Soul? [1]

Chr. *Yes, that is my meaning.*

Hope. I continued a great while in the delight of those things which were seen and sold at our *Fair;* things, which I believe now, would have (had I continued in them still) drowned me in perdition and destruction.

Chr. *What things are they?*

Hope. All the Treasures and Riches of the World. Also I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleanness, Sabbath-breaking, and what not, that tended to destroy the Soul. But I found at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of beloved *Faithful,* that was put to death for his Faith and Good-living in *Vanity-Fair, That the end of these things is death.* And that for these things sake, the wrath of God cometh upon the Children of Disobedience.

Rom. 6. 21, 22, 23. Ephes. 5. 6.

Chr. *And did you presently fall under the power of this conviction?*

Hope. No: I was not willing presently to know the evil of sin, nor the Damnation that follows upon the commission of it; but endeavoured, when my Mind at first

Hopeful *at first shut his eyes against the light.*

began to be shaken with the Word, to shut mine eyes against the light thereof.

Chr. *But what was the cause of your carrying of it thus to the first workings of Gods blessed Spirit upon you?*

Hope. The Causes were, 1. I was ignorant that this was the Work of God upon me, I never thought that by awakenings for sin, God at first begins the Conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loath to leave it. 3. I could not tell how to part with mine old Companions, their presence and actions were so desirable unto me. 4. The hours in which Convictions were upon me, were such troublesome, and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Reasons of the resisting of light.

Chr. *Then as it seems, sometimes you got rid of your trouble.*

Hope. Yes verily, but it would come into my mind again; and then I should be [1] as bad, nay worse than I was before.

Chr. *Why, what was it that brought your sins to mind again?*

Hope. Many things; as,

1. *If I did but meet a good man in the Street; or,

2. If I have heard any read in the Bible; or,

3. If mine head did begin to ake; or,

** When he had lost his sense of sin, what brought it again.*

4. If I were told that some of my Neighbours were sick; or,

5. If I heard the Bell toll for some that were dead; or,

6. If I thought of dying my self; or,

7. If I heard that sudden death hapned to others.

8. But especially, when I thought of my self, that I must quickly come to Judgment.

Chr. *And could you at any time with ease get off the guilt of sin, when by any of these ways it came upon you?*

Hope. No, not I, for then they got faster hold of my Conscience. And then, if I did but think of going back to sin (though my mind was turned against it) it would be double torment to me.

Chr. *And how did you do then?*

Hope. I thought I must endeavour to mend my life; or else, thought I, I am sure to be damned.

Chr. *And did you endeavour to amend?* *When he could no longer shake off his guilt by sinful courses, then he endeavours to mend.*

Hope. Yes, and fled from not only my sins, but sinful company too, and betook me to religious Duties, as Praying, Reading, Weeping for sin, speaking Truth to my Neighbours, *&c.* These things did I, with many other too much here to relate.

Chr. *And did you think your self well then?*

Hope. Yes, for a while, but at the last my trouble came tumbling upon me again, and that over the neck of all my Reformation. *Then he thought himself well.*

Chr. *How came that about, since you were now reformed?*

Reformation at last could not help, and why.
Isa. 64. 6.
Gal. 2. 16.
Luke 17. 10.

Hope. There were several things brought it upon me; especially such sayings as these; *All our Righteousnesses are as filthy rags. By the works of the Law no man shall be justified. When you have done all things, say, We are unprofitable;* with many more such like. From whence I began to reason with my self thus: If *All* my righteousnesses are filthy rags; if by the deeds of the Law, no man can be justified; and if when we have done *All* we are yet unprofitable: Then 'tis but a folly to think of Heaven by the Law. I further thought thus; *If a man runs 100 *l.* into the Shopkeeper's debt, and after that shall pay for all that he shall fetch; yet if this old debt stand still in the Book uncrossed, for that the Shopkeeper may sue him, and cast him into Prison, till he shall pay the debt.

** His being a debtor by the Law troubled him.*

Chr. *Well, and how did you apply this to your self?*

Hope. Why, I thought thus with my self; I have by my sins run a great way into God's Book, and that my now reforming will not pay off that score; therefore I should sink still under all my present amendments: But how shall I be freed from that damnation that I brought my self in danger of by my former transgressions?

Chr. *A very good Application: but pray go on.*

Hope. Another thing that hath troubled me, even since my late amendments, is that If I look narrowly into the best of what I do now, I still see sin, new sin mixing it self with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits [1] of my self and Duties, I have committed sin enough in one Duty [2] to send me to hell, though my former Life had been faultless.

His espying bad things in his best duties troubled him.

Chr. *And what did you do then?*

Hope. Do! I could not tell what to do, till I brake my mind to *Faithful;* for he and I were well acquainted. And he told me, that unless I could obtain the Righteousness of a man that never had sinned, neither mine own, nor all the Righteousness of the World could save me.

This made him break his mind to faithful *who told him the way to be saved.*

Chr. *And did you think he spake true?*

Hope. Had he told me so when I was pleased and satisfied with mine own amendment, I had called him Fool for his pains; but now since I see mine own infirmity, and the sin that cleaves to my best performance I have been forced to be of his Opinion.

Chr. *But did you think when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, That he never committed Sin?*

Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

At which he started at present.
Heb. 10.
Rom. 4.
Col. 1.
1 Pet. 1.
* *A more particular discovery of the way to be sav'd.*

Chr. *And did you ask him what man this was, and how you must be justified by him?*

Hope. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most high: *And thus, said he, you must be justified by him, even by trusting to what he hath done by himself, in the days of his Flesh, and suffered when he did hang on the Tree. I asked him further, how that man's Righteousness could be of that Efficacy, to justifie another before God? And he told me, he was the mighty God, and did what he did; and died the Death also, not for himself but for me: to whom his doings, and the worthiness of them should be imputed if I believed on him.

Chr. *And what did you do then?*

Hope. I made my Objections against my believing; for that I thought he was not willing to save me.

He doubts of acceptation.

Mat. 11. 28.
||*He is better instructed.*

Chr. *And what said* Faithful *to you then?*

Hope. He bid me go to him and see: Then I said it was Presumption. He said, No; for I was invited to come. ||Then he gave me a Book of *Jesus* his inditing,[1] to incourage me the more freely

to come. And he said concerning that Book, that every jot and tittle thereof stood firmer than Heaven and Earth. Then I asked him, what I must do when I came? And he told me, I must intreat upon my knees, with all my heart and Soul, the Father to reveal him to me. Then I asked him further, how I must make my Supplication to him? And he said, Go, and thou shalt find him upon a Mercy-Seat, where he sits all the Year long, to give Pardon and Forgiveness to them that come. I told him, that I knew not what to say when I came: *And he bid me say to this effect, *God be merciful to me a sinner, and make me to know and believe in Jesus Christ: For I see, that if his Righteousness had not been, or I have not Faith in that Righteousness, I am utterly cast away: Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the World. And moreover that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed) Lord, take therefore this opportunity, and magnifie thy Grace in the Salvation of my Soul, through thy Son Jesus Christ,* Amen.

Mat. 24. 35. Psa. 95. 6. Dan. 6. 10. Jer. 29. 12, 13. Exo. 25. 22. Lev. 16. 2. Num. 7. 89. Heb. 4. 16.

* *He is bid to pray.*

Chr. *And did you do as you were bidden?*

Hope. Yes, over, and over, and over.

Chr. *And did the Father reveal the Son to you?* *He prays.*

Hope. Not at the first, nor second, nor third, nor

fourth, nor fifth; no nor at the sixth time neither.

Chr. *What did you do then?*

Hope. What! why I could not tell what to do.

Chr. *Had you not thoughts of leaving off Praying?*

|| *He thought to leave off praying.*

Hope. ||Yes, and 100 times twice told.

Chr. *And what was the reason you did not?*

Hope. *I believed that that was true which had been told me; to wit, That without the Righteousness of this Christ all the World could not save me: and therefore thought I with my self, if I leave off, I die; and I can but die at the Throne of Grace. And withal this came into my mind, *If it tarry, wait for it, because it will surely come, and will not tarry.* So I continued praying until the Father shewed me his Son.

* *He durst not leave off praying and why?*

Hab. 2.3.

Chr. *And how was he revealed unto you?*

Hope. I did not see him with my Bodily eyes, but with the eyes of my understanding; and thus it was. One day I was very sad, I think sadder than at any one time of my life; and this sadness was through a fresh sight of the greatness and vileness of my Sins: And as I was then looking for nothing but *hell*, and the everlasting damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus [1] look down from Heaven upon me, and saying, *Believe on the Lord Jesus Christ, and thou shalt be saved.*

Eph. 1. 18, 19.

Christ is revealed to him and how.

But I Replied; Lord I am a great, a very great sin-

ner: And he answered, *My Grace is sufficient for thee.* Then I said, But Lord, what is believing? And then I saw from that saying. [*He that cometh to me shall never hunger, and he that believeth on me, shall never thirst.*] that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after Salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But Lord, may such a great sinner as I am, be indeed accepted of thee, and be saved by thee? and I heard him say, *And him that cometh to me, I will in no wise cast out.* Then I said, But how, Lord, must I consider of thee in my coming to thee, that my Faith may be placed aright upon thee? Then he said, *Christ Jesus came into the World to save sinners. He is the end of the Law for righteousness to every one that believes. He died for our sins, and rose again for our justification: he loved us and washed us from our sins in his own Blood.* He *is Mediator* betwixt God and us, he *ever liveth to make Intercession for us.* From all which I gathered, that I must look for Righteousness in his person, and for satisfaction for my sins by his Blood; that what he did in obedience to his Fathers Law, and in submitting to the penalty thereof; was not for himself, but for him that will accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears,

Acts 16. 30, 31.

Joh. 6. 35.

Joh. 6. 37.

1 Tim. 1. 15. Rom. 10. 4. chap. 4. Heb. 7. 24, 25.

and mine affections running over with love to the name, People, and Ways of Jesus Christ.

Chr. *This was a Revelation of Christ to your Soul indeed: but tell me particularly what effect this had upon your spirit.*

Hope. It made me see that all the world, notwithstanding all the Righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be[1] just, can justly justifie the coming sinner: It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into my heart before now, that shewed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the Honour and Glory of the Lord Jesus. Yea, I thought that had I now 1000 gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my Dream, that *Hopeful* looked back, and saw *Ignorance*, whom they had left behind, coming after: *Look*, said he to *Christian, how far yonder youngster loitereth behind.*

Chr. Ay, ay, I see him; he careth not for our Company.

Hope. *But I tro it would not have hurt him; had he kept pace with us hitherto.*

* *Young* Ignorance *comes up again. Their talk.*

Chr. That's true, but I warrant you, he thinketh otherwise.

Hope. *That I think he doth, but however let us tarry for him.* So they did.

Then *Christian* said to him, *Come away Man, why do you stay so behind?*

Ign. I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better.

Then said *Christian* to *Hopeful,* (but softly) *Did I not tell you he cared not for our company? But however,* said he, *come up and let us talk away the time in this solitary place.* Then directing his speech to *Ignorance,* he said, *Come, how do you? how stands it between God and your Soul now?*

Ignor. *I hope well, for I am always full of good motions, that come into my mind, to comfort me as I walk.

Chr. *What good motions? pray tell us.*

* Ignorance's *hope, and the ground of it.* Prov. 28. 29.

Ignor. Why, I think of God and Heaven.

Chr. *So do the Devils and damned Souls.*

Ign. But I think of them, and desire them.

Chr. *So do many that are never like to come there.* The Soul of the sluggard desires and hath nothing.

Ignor. But I think of them, and leave all for them.

Chr. *That I doubt, for leaving of* all *is an hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou perswaded that thou hast left all for God and Heaven?*

Ignor. My heart tells me so.

Chr. *The wise man says,* He that trusts his own heart is a fool. Prov. 28. 26.

Ignor. That is spoken of an evil heart, but mine is a good one.

Chr. *But how dost thou prove that?*

Ignor. It comforts me in hopes of Heaven.

Chr. *That may be through its deceitfulness; for a mans heart may minister comfort to him in the hopes of that thing, for which he yet has no ground to hope.*

Ign. But my heart and life agree together, and therefore my hope is well grounded.

Chr. *Who told thee that thy heart and life agree together?*

Ignor. My heart tells me so.

Chr. *Ask my fellow if I be a thief:*[1] Thy *heart tell thee so; Except the Word of God beareth witness in this matter, other testimony is of no value.*

Ign. But is it not a good heart that has good thoughts? And is not that a good life, that is according to Gods commandments?

Chr. *Yes, that is a good heart that hath good thoughts, and that is a good life that is according to Gods Commandments: But it is one thing indeed to have these, and another thing, only to think so.*

Ign. Pray, what count you good thoughts and a life according to Gods commandments?

Chr. *There are good thoughts of divers kinds, some respecting our selves, some God, some Christ, and some other things.*

Ign. What be good thoughts respecting our selves?

Chr. *Such as agree with the Word of God.*

Ignor. When do our thoughts of our selves agree with the Word of God?

What are good thoughts?

Chr. *When we pass the same Judgment upon our selves which the Word passes. To explain my self; The Word of God saith of persons in a natural condition,* There is none righteous, there is none that doth good, *It saith also,* That every imagination of the heart of a man is only evil, and that continually. *And again,* The imagination of mans heart is evil from his Youth. *Now then, when we think thus of our selves, having sense thereof, then are our thoughts good ones, because according to the Word of God.*

Rom. 3. Gen. 6. 5.

Ignor. *I will never believe that my heart is thus bad.*

Chr. Therefore thou never hadst one good thought concerning thy self in thy life. But let me go on: As the word passeth a Judgment upon our hearts, so it passeth a Judgment upon our ways, and when our thoughts of our hearts and ways agree with the Judgment which the word giveth of both, then are both good, because agreeing thereto.

Ign. *Make out your meaning.*

Chr. Why, the word of God saith, That mans ways are crooked ways, not good, but perverse; It saith they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I say, when he doth sensibly and with heart-humiliation

Psal. 125. 5. Prov. 2. 15. Rom. 3.

thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God.

Ign. *What are good thoughts concerning God?*

Chr. Even (as I have said concerning our selves) when our thoughts of God do agree with what the word saith of him. And that is, when we think of his Being and Attributes as the word hath taught: of which I cannot now discourse at large. But to speak of him in reference to us, then we have right thoughts of God, when we think that he knows us better than we know our selves, and can see sin in us, when and where we can see none in our selves; when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes: Also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even in all our best performances.

Ign. *Do you think that I am such a fool, as to think God can see no farther than I? or that I would come to God i' th' best of my performances?*

Chr. Why how dost thou think in this matter?

Ign. *Why, to be short, I think I must believe in Christ for Justification.*[1]

Chr. How! Think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original nor actual Infirmities, but hast such an Opinion of thy self, and of what thou doest, as plainly renders thee to be one that did never see a

necessity of Christs personal Righteousness to justifie thee before God. How then doest thou say, I believe in Christ?

Ign. *I believe well enough for all that.*

Chr. How dost thou believe?

Ign. *I believe that Christ died for sinners, and that I shall be justified before God from the Curse, through his gracious acceptance of my obedience to his Law. Or thus, Christ makes my Duties that are Religious, acceptable to his Father by virtue of his Merits, and so shall I be justified.*

Chr. Let us give an answer to this confession of thy *Faith,* 1. Thou believest with a fantastical [1] faith, for this faith is no where described in the Word. 2. Thou believest with a false Faith, because it taketh Justification from the personal Righteousness of Christ, and applies it to thy own. 3. This faith maketh not Christ a Justifier of thy person, but of thy actions; and of thy person for thy actions sake, which is false. 4. Therefore this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true Justifying faith puts the soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christs Righteousness: (which Righteousness of his is not an act of grace, by which he maketh for Justification, *thy* obedience accepted of God; but *his* personal obedience to the Law in doing and suffering for us, what that required at our hands.) This righteousness, I say, true faith accepteth; under the skirt of

The faith of Ignorance.

which the soul being shrouded, and by it, presented as spotless before God, it is accepted, and acquit[1] from condemnation.

Ign. What! would you have us trust to what Christ in his own person has done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list.[2] *For what matter how we live if we may be justified by Christs personal righteousness from all, when we believe it?*

Chr. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. *Ignorant* thou art of what Justifying righteousness is, and, as *ignorant* how to secure thy Soul through the faith of it from the heavy wrath of God. Yea, thou also art *ignorant* of the true effects of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his Name, his Word, Ways and People, and not as thou *ignorantly* imaginest.

Hope. Ask him if ever he had Christ revealed to him from heaven?

Ignorance *jangles with them.*

Ign. *What? you are a man for Revelations! I believe that what both you, and all the rest of you say about that matter, is but the fruit of distracted brains.*

Hope. Why man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

Ign. *That is your Faith, but not mine; yet mine,*

I doubt not, is as good as yours: though I have not in my head so many whimsies as you.

He speaks reproachfully of what he knows not.

Chr. Give me leave to put in a word: You ought not so slightly to speak of this matter: For this I will boldly affirm (even as my good companion hath done) that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ (if it be right) must be wrought by the exceeding greatness of his Mighty Power; the working of which Faith, I perceive, poor *Ignorance,* thou art ignorant of. Be awakened then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God (for he himself is God) thou shalt be delivered from condemnation.

Matt. 11.27.
1 Cor. 12. 3.
Eph. 1. 18, 19.

The Talk broke up.

Ignor. You go so fast, I cannot keep pace with you: do you go on before, I must stay a while behind.

Then they said;

Well, Ignorance, *wilt thou yet foolish be,*
To slight good Counsel, ten times given thee?
And if thou yet refuse it, thou shalt know
E're long the evil of thy doing so.
Remember, Man, in time, stoop, do not fear,
Good counsel taken well, saves: therefore hear:
But if thou yet shalt slight it, thou wilt be
The loser (Ignorance) *I'll warrant thee.*

Then *Christian* addressed thus himself to his fellow.

Chr. Well, come my good *Hopeful,* I perceive that thou and I must walk by our selves again.

So I saw in my Dream, that they went on a pace before, and *Ignorance* he came hobling after. Then said *Christian* to his Companion, *It pities*[1] *me much for this poor Man: it will certainly go ill with him at last.*

Hope. Alas, there are abundance in our Town in this condition; whole Families, yea, whole Streets, (and that of Pilgrims too;) and if there be so many in our parts, how many think you must there be in the place where he was born?

Chr. *Indeed the word saith,* He hath blinded their eyes, lest they should see, *&c.*

But now we are by our selves, what do you think of such Men? have they at no time, think you, convictions of sin, and so consequently fear that their state is dangerous?

Hope. Nay, do you answer that question your self, for you are the elder man.

Chr. *Then I say, sometimes* (as I think) *they may, but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.*

Hope. I do believe, as you say, that fear tends much to mens good, and to make them

The good use of fear.

right, at their beginning to go on Pilgrimage.

Chr. *Without all doubt it doth, if it be right; For so says the Word,* The fear of the Lord is the beginning of Wisdom.

Job 28. 29. Psal. 111. 10. Prov. 1. 7. ch. 9, 10. *Right Fears.*

Hope. How will you describe right fear?

Chr. *True or right fear is discovered by three things.*

1. By its rise. It is caused by saving convictions for sin.

2. It driveth the Soul to lay fast hold of Christ for Salvation.

3. It begetteth and continueth in the Soul a great Reverence of God, his Word, and Ways, keeping it tender, and making it afraid to turn from them, to the right hand, or to the left, to any thing that may dishonour God, break its Peace, grieve the Spirit or cause the enemy to speak reproachfully.

Hope. Well said, I believe you have said the truth. Are we now almost got past the Inchanted Ground.

Chr. *Why art thou weary of this discourse?*

Hope. No verily, but that I would know where we are.

Chr. *We have not now above two Miles further to go thereon. But let us return to our matter. *Now the ignorant know not that such convictions that tend to put them in fear, are for their good, and therefore they seek to stifle them.*

Why ignorant Persons stifle convictions.

** In general.*

** 2. Particular.*

Hope. How do they seek to stifle them?

Chr. *1. They think that those fears are wrought by the Devil (though indeed they are wrought of God), and thinking so, they resist them, as things that directly tend to their Overthrow. 2. They also think that these fears tend to the spoiling of their Faith, when, (alas for them, poor men that they are they have none at all) and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them, wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hope. I know something of this my self; for before I knew my self it was so with me.

Chr. *Well, we will leave at this time our Neighbour* Ignorance *by himself, and fall upon another profitable question.*

Hope. With all my heart, but you shall still begin.

Chr. *Well then, Did you not know about ten years ago, one* Temporary *in your parts, who was a forward man in Religion then?*

Talk about one Temporary. Where he dwelt.

Hope. Know him! yes, he dwelt in *Graceless*, a Town about two miles off of *Honesty*, and he dwelt next door to one *Turnback.*

Chr. *Right, he dwelt under the same roof with him, Well, that man was much awakened once.** *I believe that then he had some sight of his sins, and of the wages that were due thereto.*

* *He was towardly* 1 *once.*

Hope. I am of your mind; for (my house not being above three miles from him) he would oft times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him, but one may see, it is not every one that cries, *Lord, Lord.*

Chr. *He told me once, That he was resolved to go on Pilgrimage, as we go now; but all of a sudden he grew acquainted with one* Saveself, *and then he became a stranger to me.*

Hope. Now since we are talking about him, let us a little enquire into the reason of the sudden backsliding of him and such others.

Chr. *It may be very profitable, but do you begin.*

Hope. Well, then, there are in my Judgment four reasons for it.

Reasons why towardly ones go back.

1. Though the Consciences of such men are awakened, yet their minds are not changed: therefore when the power of guilt weareth away, that which provoketh them to be religious ceaseth: Wherefore they naturally return to their own course again; even as we see the Dog that is sick of what he hath eaten, so long as his Sickness prevails, he vomits and casts up all: not that he doth this of a free mind (if we may say a Dog has a mind) but because it troubleth his stomach; but now when his sickness is over and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about, and licks up all. And so it is true which is written, *The Dog* 2 Pet. 2. 22.

is turned to his own vomit again. Thus, I say, being hot for Heaven, by virtue only of the sense and fear of the torments of Hell, as their sense of Hell and the fears of damnation chills and cools, so their desires for Heaven; and Salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for Heaven and Salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for Heaven and Happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them; I speak now of the fears that they have of men: *For the fear of men bringeth a snare.* So then, though they seem to be hot for heaven, so long as the flames of Hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts, namely, this 'tis good to be wise, and not to run (for they know not what) the hazzard of losing all; or at least, of bringing themselves into unavoidable and unnecessary troubles, and so they fall in with the World again.

Prov. 29. 25.

3. The shame that attends Religion, lies also as a block in their way; they are proud and haughty, and Religion in their eye is low and contemptible: Therefore when they have lost their sense of Hell, and Wrath to come, they return again to their former course.

4. *Guilt*, and to meditate terror, are grievous to them; they like not to see their misery before they

come into it: Though perhaps the sight of it first, if they loved that sight might make them fly whither the righteous fly and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terror: Therefore when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuse such ways, as will harden them more and more.

Chr. *You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the Felon that standeth before the Judge, he quakes and trembles, and seems to repent most heartily but the bottom of all is, the fear of the Halter, not that he hath any detestation of the offences, as is evident, because, let but this man have his liberty and he will be a Thief, and so a Rogue still, whereas, if his mind was changed, he would be otherwise.*

Hope. Now I have shewed you the reasons of their going back, do you shew me the manner thereof.

Chr. *So I will willingly.*

How the Apostate goes back.

1. They drew off their thoughts all that they may, from the remembrance of God, Death and Judgment to come.

2. Then they cast off by degrees private Duties, as Closet-prayer, curbing their lusts, Watching, sorrow for Sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that they grow cold to publick Duty,

as Hearing, Reading, Godly conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the Godly, and that develishly, that they may have a seeming colour [1] to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose and wanton men.

7. Then they give way to carnal, and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then being hardened, they shew themselves as they are. Thus being lanched again into the gulf of misery, unless a miracle of Grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my Dream, that by this time the Pilgrims were got over the Inchanted ground, and entering into the Country of *Beulah* [2] whose Air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea here they heard continually the singing of Birds, and saw every day the flowers appear in the Earth; and heard the voice of the Turtle [3] in the Land. In this Country the Sun shineth night and day; wherefore this was beyond the Valley of the *shadow of Death*, and also

Isa. 62. 4. Cant. 2. 10, 11, 12.

out of the reach of *Giant Despair*, neither could they from this place so much as see *Doubting-Castle*. Here they were within sight of the City they were going to; also here met them some of the Inhabitants thereof. For in this Land the shining Ones commonly walked, because it was upon the borders of Heaven. *Angels.* In this Land also the Contract between the Bride and the Bridegroom was renewed: yea, here, *as the Bridegroom rejoiceth over the Bride, so did their God rejoice over them.* Isa. 62. 5. ver. 8. Here they had no want of Corn and Wine; for in this place they met abundance of what they had sought for in all their Pilgrimages. Here they heard voices from out of the City, loud voices, saying, *Say ye to the Daughter of* Zion, *Behold thy Salvation cometh, behold his reward is with him.* Ver. 11. Here all the Inhabitants of the Country called them *the Holy People, the Redeemed of the Lord; sought out*, &c. Ver. 12.

Now as they walked in this Land, they had more rejoicing than in parts more remote from the Kingdom, to which they were bound; and drawing near to the City, they had yet a more perfect view thereof; it was builded of Pearls and precious Stones; also the streets thereof were paved with Gold; so that by reason of the natural glory of the City, and the reflection of the Sun-beams upon it, *Christian*, with desire fell sick, *Hopeful* also had a fit or two of the same Disease: Wherefore here they lay by it a while,

crying out because of their pangs; *If you see my Beloved, tell him that I am sick of love.*[1]

But being a little strengthned, and better able to bear their sickness, they walked on their way; and came yet nearer and nearer, where were Orchards, Vineyards and Gardens, and their Gates opened into the Highway. Now as they came up to these places, behold the Gardner stood in the way; to whom the Pilgrims said, whose goodly Vineyards and Gardens are these? He answered, They are the Kings, and are planted here for his own delights, and also for the solace of Pilgrims; So the Gardner had them into the Vineyards, and bid them refresh themselves with the dainties; he also shewed them there the Kings Walks and the Arbours where he delighted to be: And here they tarried and slept.

Deut. 23. 24.

Now I beheld in my Dream, that they talked more in their sleep at this time, than ever they did in all their Journey; and being in a muse thereabout, the Gardner said even to me, wherefore musest thou at the matter? It is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves[2] to go up to the City. But as I said, the reflections of the Sun upon the City (for the City was pure Gold) was so extreamly glorious, that they could not, as yet with open face behold it, but through an *Instrument* made for that purpose. So I saw, that as they went on, there

Rev. 21. 18.
2 Cor. 3. 18.

met them two men, in Raiment that shone like Gold, also their faces shone as the light.

These Men asked the Pilgrims whence they came? and they told them. They also asked them, where they had lodged, what difficulties, and dangers, what comforts, and pleasures they had met in the way? and they told them. Then said the men that met them, You have but two difficulties more, to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them, so they told them they would, but said they, you must obtain it by your own Faith. So I saw in my Dream that they went on together till they came in sight of the Gate.

Now I further saw, that betwixt them and the Gate was a River, but there was no Bridge to go over; the River was very deep: at the sight therefore of this River, the Pilgrims were much stunned, but the men that went with them, said, you must go through, or you cannot come at the Gate.

Death.

The Pilgrims then began to enquire if there was no other way to the Gate; to which they answered, Yes, but there hath not any save two, to wit, *Enoch* and *Elijah*,[1] been permitted to tread that path, since the foundation of the World, nor shall, until the last Trumpet shall sound. The Pilgrims then, especially *Christian*, began to despond in his mind, and looked this way and that, but no way could be found by them, by which

Death is not welcome to Nature, though by it we pass out of this World into Glory.

1 Cor. 15. 51, 52.

they might escape the River. Then they asked the men if the waters were all of a depth? they said no; yet they could not help them in that case; for, said they, *You shall find it deeper, or shallower, as you Believe in the King of the place.*

Angels help us not comfortably through Death.

They then addressed themselves to the Water, and entering, *Christian* began to sink, and crying out to his good friend *Hopeful*, he said, I sink in deep waters, the Billows go over my head, all his Waves go over me, *Selah.*[1]

Then said the other, be of good chear my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of Death hath compassed me about, I shall not see the Land that flows with Milk and Honey. And with that a great darkness and horror fell upon *Christian*, so that he could not see before him. Also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart-fears that he should die in that River, and never obtain entrance in at the Gate. Here, also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observ'd, that he was troubled with apparitions of Hobgoblins and evil Spirits; for

Christian's conflict at the hour of Death.

ever and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his Brother's Head above water, yea sometimes he would be quite gone down, and then, 'ere a while would rise up again half dead. *Hopeful* also would endeavour to comfort him, saying Brother, I see the Gate and Men standing by to receive us, but *Christian* would answer, 'Tis you, 'tis you they wait for; You have been *Hopeful* ever since I knew you; and so have you, said he to *Christian*. Ah Brother, said he, surely, If I was right, he would now arise to help me, but for my sins he hath brought me into the Snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where it is said of the wicked, *There is no band in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men.* These troubles and distresses that you go through in these Waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my Dream that *Christian* was in a muse a while, to whom also *Hopeful* added this word, *Be of good cheer, Jesus Christ maketh thee whole.* And with that *Christian* brake out with a loud voice, Oh I see him again! and he tells me, *When thou passest through the waters, I will be with thee, and through the Rivers they shall not over-*

Christian delivered from his fears in Death.

Isa. 43. 2.

flow thee. Then they both took courage, and the Enemy was after that as still as a stone, until they were gone over. *Christian* therefore presently found ground to stand upon, and so it followed, that the rest of the River was but shallow; Thus they got over. Now upon the bank of the River on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the River, they saluted them saying, *We are Ministring Spirits, sent forth to Minister for those that shall be heirs of Salvation.* Thus they went along towards the Gate, now you must note that the City stood upon a mighty hill, but the Pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; also they had left their *mortal* Garments behind them in the River: for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed, was higher than the clouds. They therefore went up through the Region of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions to attend them.

The Angels do wait for them so soon as they are passed out of this world. They have put off mortality.

The talk that they had with the shining Ones was about the glory of the place, who told them, that the beauty and glory of it was inexpressible. There, said they, is the Mount *Sion,* the heavenly *Jerusalem,* the innumerable

Heb. 12. 22, 23, 24. Rev. 2. 7. Rev. 3. 4.

company of *Angels,* and the Spirits of Just men made perfect. You are going now, said they, to the Paradise of God, wherein you shall see the Tree of Life, and eat of the never fading fruits thereof. And when you come there, you shall have white Robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. There you shall not see again, such things as you saw when you were in the lower Region upon the earth, to wit, sorrow, sickness, affliction, and death; *for the former things are passed away.* You are going now to *Abraham,* to *Isaac* and *Jacob,* and to the Prophets; men that God hath taken away from the evil to come, and that are now resting upon their Beds, each one walking in his Righteousness. The men then asked, what must we do in the holy place. To whom it was answered, you must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your Prayers and Tears, and Sufferings for the King by the way. In that place you must wear Crowns of Gold, and enjoy the perpetual sight and visions of the *Holy One, for there you shall see him as he is.* There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and

Rev. 21. 4.

Isa. 57. 1, 2.
Isa. 65. 17.

Gal. 6. 7.

1 Joh. 3. 2.

your ears with hearing the pleasant voice of the mighty One. There you shall enjoy your friends again; that are gone thither before you; and there you shall with joy receive, even every one that follows into the Holy place after you. There also you shall be cloathed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of Trumpet in the Clouds as upon the Wings of the Wind, you shall come with him, and when he shall sit upon the Throne of Judgment, you shall sit by him; yea, and when he shall pass Sentence upon all the workers of iniquity, let them be Angels or men, you also shall have a voice in that Judgment, because they were his and your enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him.

1. Thes. 4. 13. 14, 15, 16. Jud. 14. Dan. 7. 9, 10. 1 Cor. 6. 2, 3.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them: To whom it was said, by the other two shining Ones; These are the men that have loved our Lord, when they were in the World: and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey, that they may go in and look their Redeemer in the face with Joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called to the Marriage Supper of the Lamb.* There came out

Rev. 19.

also at this time to meet them, several of the Kings Trumpeters, cloathed in white and shining Raiment, who with melodious noises, and loud, made even the Heavens to echo with their sound. These Trumpeters saluted *Christian* and his Fellow with ten thousand welcomes from the World: and this they did with shouting and sound of Trumpet.

This done, they compassed them round on every side: Some went before, some behind, and some on the right hand, some on the left (as it were to guard them through the upper Regions) continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if Heaven it self was come down to meet them. Thus therefore they walked on together, and as they walked, ever and anon these Trumpeters even with joyful sound, would by mixing their Musick, with looks and gestures, still signifie to *Christian* and his Brother, how welcome they were into their company, and with what gladness they came to meet them: and now were these two men, as it were in Heaven, before they came at it; being swallowed up with the sight of Angels, and with hearing of their melodious notes. Here also they had the City it self in view, and they thought they heard all the Bells [1] therein to ring, to welcome them thereto: but above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever; Oh! by what tongue or pen can their glorious joy be expressed: Thus they came up to the Gate.

Now when they were come up to the Gate, there were written over it in Letters of Gold,

Rev. 22. 14. *Blessed are they that do his Commandments, that they may have right to the Tree of Life; and may enter in through the Gates into the City.*

Then I saw in my Dream, that the shining men bid them call at the Gate; the which when they did, some from above looked over the Gate, to wit, *Enoch*, *Moses* and *Elijah*, &c, to whom it was said, These Pilgrims are come from the City of *Destruction*, for the love that they bare to the King of this place: and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning; those therefore were carried in to the King, who when he had read them, said, where are the men? to whom it was answered, they are standing without the Gate. The King then commanded to open the Gate,

Isa. 26. 2. *That the righteous Nation*, said he, *that keepeth Truth, may enter in.*

Now I saw in my Dream, that these two men went in at the Gate; and lo, as they entered, they were transfigured, and they had Raiment put on that shone like Gold. There was also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the Crowns in token of honour: Then I heard in my Dream, that all the Bells in the City rang again for joy; and that it was said unto them, *Enter ye into the joy of our Lord.* I also heard the men themselves, that they sang with

Rev. 5. 13, 14. a loud voice, saying, *Blessing, Honour,*

Glory and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.

Now just as the Gates were opened to let in the men, I look'd in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men with crowns on their heads, Palms in their hands and golden harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying *holy, holy, holy is the Lord.* And after that, they shut up the Gates, which when I had seen I wished myself among them.

Now while I was gazing upon all these things, I turned my head to look back and saw *Ignorance* come up to the River-side: but he soon got over, and that without half that difficulty which the other two men met with. For it happened, that there was then in that place one *Vain-hope,* a Ferry-man, that with his *Boat* helped him over; so he, as the other, I saw did ascend the hill to come up to the Gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up to the Writing that was above, and then began to knock, supposing that entrance should have been quickly administred to him: But he was asked by the men that looked over the top of the Gate, whence come you? and what would you have? He answered, I have eat and drank

Ignorance comes up to the River.

Vain hope does ferry him over.

in the presence of the King, and he has taught in our Streets. Then they asked him for his certificate, that they might go in and shew it to the King; so he fumbled in his bosom for one, and found none: Then said they, have you none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City, to go out, and take *Ignorance*, and bind him hand and foot, and have him away. Then they took him up and carried him through the Air, to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the Gates of Heaven, as well as from the City of Destruction. So I awoke, and beheld it was a Dream.

The Conclusion.

NOW *Reader I have told my Dream to thee;*
See if thou canst interpret it to me.
Or to thy self, or Neighbours, but take heed
Of Mis-enterpreting: for that, instead,
Of doing good, will but thy self abuse.
By Mis-interpreting, evil ensues.
Take heed also, that thou be not extream,
In playing with the out-side of my dream:
Nor let my figure, or similitude,
Put thee into a laughter, or a feud,
Leave this for Boys and Fools, *but as for thee,*
Do thou the substance of my matter see.
Put by the curtains; look within my Veil;
Turn up my Metaphors, and do not fail;
There, if thou seekest them such things to find,
As will be helpful to an honest mind.
What of my Dross *thou findest there, be bold*
To throw away, but yet preserve the Gold,
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core.
But If thou shalt cast all away as Vain,
I know not but 'twill make me dream again.[1]

NOTES

Bunyan's meaning is best explained by the Bible texts to which the reader is referred in the marginal comments. No student can afford to neglect these. Many words that appear strange will be found upon reference to the Spelling Table to be only unfamiliar spellings.

The Author's Apology. This preface was written by Bunyan not only to explain the way in which he came to write his allegory, but also to justify to his serious-minded brethren his use of a story to present the teachings of the gospel.

39, 1. Pen. Bunyan's capitalization does not follow modern rules.

2. **For to.** Originally *for to* was used with the infinitive to denote purpose. Compare Gen. 41: 57.* "And all countries came into Egypt to Joseph for to buy corn." This use is now a vulgarism.

3. **Begun.** In recent times *began* has been preferred to *begun* for the past tense. Tennyson, for example, up to 1869 used *began* twelve times for once that he used *begun.*

4. **The way and race of Saints.** Bunyan is referring here to another of his books, probably *The Strait Gate,* which was published in 1676.

5. **Allegory.** "A narrative ostensibly relating to material things or circumstances, but intended as an exposition of others of a more spiritual or recondite nature having some perceptible analogy or figurative resemblance to the former." Century Dictionary. *Pilgrim's Progress* is the most famous allegory in the world. Other celebrated allegories are: Swift's *Gulliver's Travels* and *Tale of a Tub,* Spenser's *Faerie Queene,* Dryden's *Absalom and Achitophel,* Addison's *Vision of Mirzah,* Psalm lxxx.

6. **Crown.** Head.

7. **Ad infinitum.** Countless. This must have been a common phrase in Bunyan's time, for he was ignorant of Latin.

---

* Wherever in the notes references are given to the Bible, they are to the Authorized, or King James Version.

40, 1. **But.** Supply *anything* before *but*.

2. **Worser.** The double comparative was common in Shakespeare's time and persisted in colloquial language in the seventeenth century. Compare *Antony and Cleopatra*, II, 5, 90,* "I cannot hate thee worser than I do."

3. **Still as I pull'd, it came.** The figure is taken from spinning. As the spinner pulls the wool or flax from the distaff toward her and twists it, it comes in an unbroken thread. Venables.

4. **Straight.** Strait, or difficulty.

41, 1. **Dark clouds.** These signify his allegorical method.

2. **Carpeth not.** Finds no fault with. Bunyan, it will be noticed, uses in the same sentence both the ending in *s* and the older ending in *eth* for the third person singular. This inconsistency shows that the ending in *s* had just been adopted into the language.

3. **Engines.** An old use of the word for any sort of mechanical device, large or small.

4. **Angles.** Fishing-hooks, with the tackle to which they are attached.

5. **Grop'd for.** Caught with the hands.

6. **Be tickled too.** Some fish in low water will allow themselves to be tickled with the hand about the gills, and then will become so still that they may easily be caught in the hands. Shakespeare refers to this method of fishing in *Twelfth Night*, II, 5, 25. "Here comes the trout that must be caught with tickling."

7. **Catcht.** Phonetic spelling of *catched*, an old form for the past tense and the past participle, superseded by *caught*.

42, 1. **Lime-twigs.** A method of catching birds often referred to in Elizabethan literature, was to spread a sticky substance called bird-lime on twigs. Compare *II Henry VI*, II, 4, 54. They "have all *limed* bushes to betray thy wings."

2. **Light and Bell.** At night birds were sometimes caught by the use of bells and lights to frighten them so that they could be netted.

3. **Goes.** Walks.

4. **Pipe and Whistle.** Mimic the cries of birds so as to attract them.

5. **Pearl in a Toad's-head.** It was an old superstition

* The references to Shakespeare's plays are to the lines as numbered in the Cambridge Edition.

that toads carried precious stones in their heads. Shakespeare refers to it in *As You Like It*, II, 1, 12.

> "Sweet are the uses of adversity,
> Which like the toad, ugly and venomous,
> Wears yet a precious jewel in its head."

6. **Paintings.** Ornamental passages.
7. **Brave.** Showy, gaudy.
8. **Dark.** See note on *Dark clouds*, p. 266.
9. **Feigned.** Fictitious. Some of Bunyan's friends were so matter-of-fact that they were unwilling to read anything that was not literally true.
10. **Tro.** Properly spelled *trow*. Think, suppose. Here it expresses surprise or indignation and is equivalent to "I wonder."

43, 1. **Pins and Loops, etc.** These various details are symbols used in the ceremonies commanded in the Old Testament. See Exod. xxvi: 5; xxvii: 19; Lev. xvi: 3, 14, 15; Heb. ix: 12, 19; Lev. i: 10; xxii: 19; xix: 2–9; Heb. ix: 13; Exod. xxix: 15–32; Lev. v: 15, 16; xiv. 4–32; Exod. xii: 7, 8. Bunyan's statement that men seek to find a spiritual meaning in all these symbols is open to question to-day.
2. **Be.** Down to the seventeenth century *be* was constantly used in the indicative plural.
3. **And things, etc.** Bereave our souls of things that are good.
4. **Puts down all wit.** Excels all other knowledge.
5. **Carper.** Critic.

44, 1. **Lyes in silver shrines.** Probably a reference to Acts xix: 24.
2. **Swadling-clouts.** The cloths used for wrapping infants.
3. **Sound words.** II Timothy i: 13.
4. **Old Wives' Fables.** I Timothy iv: 7.
5. **So I none abuse.** So long as I abuse none.
6. **Put on.** Handle deceitfully.
7. **May.** Can.

45, 1. **As high as Trees.** Of high station.
2. **Holy Writ in many places.** What are some of these?
3. **Nothing.** In no respect.
4. **Chalketh.** Sketches.

46, 1. **Amain.** Vigorously, violently.

THE PILGRIM'S PROGRESS

49, 1. Den. The jail, or gaol, as Bunyan spelled it, where he first conceived the idea of his allegory. It now seems almost certain that this was not, as was for long supposed, the county jail where he was confined from 1660 to 1672, but the smaller town prison on the bridge over the Ouse. Tradition has always pointed to this place as the scene of the composition of *Pilgrim's Progress*, and probably the short imprisonment of 1675 was spent here.

Other famous books composed in prison are: Paul's Epistles to the Philippians, the Ephesians, and the Colossians, Sir Walter Raleigh's *History of the World*, Cervantes' *Don Quixote*. In prison, also, Socrates framed his argument for the immortality of the soul.

2. **Rags.** These represent his sins.

3. **Book.** The Bible.

4. **Burden.** His weight of sin. In *Grace Abounding* Bunyan says of his own burden: "I thought none but the Devil himself could equalize me for inward wickedness, and pollution of mind. I fell, therefore, at the sight of my own vileness deeply into despair." Section 85.

5. **Brake.** An obsolete form for the past tense of break.

6. **Lamentable Cry.** Bunyan says of himself in *Grace Abounding*, "But, oh! how would my heart, at such times, put forth itself with unexpressible groanings! My whole soul was then in every word; I should cry with pangs after God, that he would be merciful unto me." Section 110.

7. **Plight.** Condition.

8. **Refrained himself.** Restrained himself.

50, 1. O my dear Wife. Observe that in *Pilgrim's Progress*, as in the Bible, no quotation marks are used to enclose conversation. Italics are employed irregularly to indicate spoken passages and for other purposes.

2. **Friend.** In former times friend was used to include close relationship, as of a kinsman or a lover. Compare *Midsummer Night's Dream*, V, 1, 293. "This passion and the death of a dear friend would go near to make a man look sad."

3. **Undone.** Ruined.

4. **On which fearful overthrow.** This use of *which* as an adjective has been common in both Old and Modern English, but is condemned to-day.

5. **Myself.** The use of *myself* as subject, which is a vul-

garism in Modern English, is common in Shakespeare. Compare *Two Gentlemen of Verona*, III, 1, 24. "This love of theirs myself have often seen." Instead of *myself*, we should now say *I myself*.

6. **The which.** The use of the article with the relative was formerly frequent, but is now obsolete. For a like use see John xviii: 1. "Over the brook Cedron, where was a garden, into the which he entered."

7. **For that.** For the reason that, because. *That* was formerly often used after a preposition to introduce a noun clause as the object of the preposition; as: *for that, by that, when that.* Now the preposition *for* has become a conjunction and *that* is omitted.

8. **Frenzy Distemper.** A noun used as an adjective, a construction common in English at all times.

9. **Carriages.** Behaviors. The ways in which people *carry* themselves.

51, 1. **Condole.** Bewail. Condole is now always intransitive.

2. **Evangelist.** One who brings good tidings. Bunyan probably had in mind his own spiritual guide, John Gifford, pastor of the Bedford church.

3. **Tophet.** A place of idolatrous worship near Jerusalem. The word among the Jews symbolized a place of torment in the future life, and it is in this sense that Bunyan uses it. See the marginal reference.

52, 1. **Wicket-Gate.** A small gate.

2. **Light.** Divine revelation.

54, 1. **Fancy by the end.** This metaphor is from spinning. A fancy may be drawn out, as the thread is drawn out from the distaff. The scornful tone of Obstinate's speech is that commonly used by their contemporaries in speaking of the Puritans.

2. **To come to a point.** To reach a decision.

55, 1. **Fantastical.** Ruled by fancy, or wild imaginations.

2. **Have given us the back.** Notice that the naturalness of the talk is increased by this racy colloquialism.

56, 1. **Seraphims and Cherubims.** Bunyan makes the common mistake, found also in the Authorized Version, of adding the *s* of the English plural to forms already plural. The correct plurals are seraphim and cherubim, or seraphs and cherubs.

57, 1. **Cut in pieces, etc.** The martyrs, of whom Bunyan had read in Foxe's *Book of Martyrs*.

2. **Bare.** An archaic form of the past tense.

3. **The Slough of Despond.** Bunyan knew well of this bog from sad experience. See Introd., p. 12.

58, 1. **Speed.** Luck, fortune.

2. **May I get out.** If I get out.

3. **For me.** As far as I am concerned.

4. **Steps.** Observe the explanation in the margin.

5. **Next.** Nearest. The old comparison, in which this was the superlative, was: *nigh—near—next.*

59, 1. **Bid.** For the past tense of *bid* in the sense of command *bade* is now the preferable form.

2. **I.** Bunyan brings himself into his dream as an actor to give it greater reality.

3. **Plat.** Place.

4. **Conviction for sin.** This is a theological phrase in constant use among the Puritans. They understood by it a man's perception of his sinfulness and his unworthiness to be saved for his own merits without the "grace" or favor of God.

5. **His Majesties Surveyors.** The writers of the Bible. Bunyan here has used the Old English ending for the possessive case, *es.* Our apostrophe with the possessive singular denotes the omission of the *e.* See note on **170**, 1, p. 282.

6. **Sixteen hundreds years.** Bunyan was thinking of the time that had elapsed since the life of Christ. The plural use of *hundred* denotes that he is thinking of the sixteen separate centuries. *Of* is understood after *hundreds.*

7. **Wholesome Instructions.** Sermons.

60, 1. **Against.** In preparation for. Compare the modern "He has money saved *against* a rainy day."

2. **Besides.** Aside.

3. **To purpose.** Thoroughly.

4. **When they are once got in.** In former times *be* was often used as an auxiliary where we should use *have.* Compare Joshua iii: 17: "The people *were passed* clean over Jordan," and the German, *Er ist gekommen.*

5. **I saw in my Dream.** Note how skillfully Bunyan has kept us from forgetting that this is a dream.

6. **Turned their Tales.** Turned the direction or aim of their stories from Pliable to Christian.

61, 1. **Mr. Worldly Wiseman.** The episode dealing with Mr. Worldly Wiseman was one of the happy additions made by Bunyan in the second edition.

2. **Carnal Policy.** Of worldly rather than spiritual wisdom.

3. **Incling.** Properly *inkling.* Some slight knowledge or hint.

62, 1. **Beshrew.** Curse, wish evil to. Often used elsewhere in a milder sense. Compare Shakespeare's *King John,* V, 4, 49: "Beshrew my soul but I do love."

2. **Wearisomness.** All these trials were afterwards encountered by Christian.

64, 1. **Morality.** Bunyan taught earnestly that outward morality without a complete change of heart had no saving merit.

2. **Of a very good Name.** Of a good reputation.

3. **Crazed in their wits.** During his spiritual struggle Bunyan himself may well have been described in these words by his neighbors.

4. **Presently.** At once.

5. **Pretty.** In Bunyan's time *pretty* was applied to men as well as women in sincere praise.

6. **To his Son.** For, or as son. An obsolete use of *to,* for which compare Shakespeare's *Two Gentlemen of Verona,* III, 1, 84: "Now, therefore, would I have thee to my tutor," and the words of the marriage ceremony, "Wilt thou have this woman to thy wedded wife?"

7. **To speak on.** "So to speak." Latham.

8. **There are Houses now stand.** Supply *which* after *houses.*

9. **In Credit.** In good standing.

10. **At a stand.** Perplexed, brought to a standstill.

65, 1. **Wotted.** Knew. This verb was becoming obsolete in Bunyan's time and he here used an erroneous form for the correct past, *wist.* The verb survives in our expressions: *to wit,* and *wittingly.*

66, 1. **Loaden.** This form is now obsolete.

67, 1. **Hazarding of thy Perdition.** Risking being lost.

68, 1. **Savoureth.** Has the flavor of.

2. **Three things.** If Evangelist seems formal, remember that his sermonizing style is natural for a preacher. His discourse is probably typical of the sermons of Bunyan's time.

3. (In the margin.) **Discovers.** Reveals.

69, 1. **In a Mystery.** Metaphorically or symbolically.

70, 1. **Is like to be.** Is likely to be. An archaic and provincial use of *like.*

2. **Still.** Continually, the regular meaning in Shakespeare's time.

71, 1. **Is there hopes.** Such failures to make subject and verb agree in number are common in Shakespeare as well as in Bunyan. Compare *II Henry VI*, III, 2, 11: "Is all things well?"

2. **Them.** Him. This error persists to the present day.

72, 1. **Zion.** Originally the name of a hill in Jerusalem, on which was situated the temple. Later it was applied to the whole city, and then symbolically to the New Jerusalem, or Heaven.

2. **Beelzebub.** A god of the Philistines, originally Baalzebub. Milton mentions him as a prince of the demons, and next to Satan in rank. *Paradise Lost*, I, 79:

> "One next himself in power, and next in crime.
> Long after known in Palestine, and named Beëlzebub."

3. **Happily.** Haply, by chance.

73, 1. **Hazards.** Risks, dangers.

2. **Railing.** Scoffing.

74, 1. **There is no betterment, etc.** That I am no better than he.

2. **A sought.** In writers of the fourteenth and fifteenth centuries *have* was weakened to *ha*, and in the sixteenth century it was often combined with the passive participle. Froissart, for example, wrote, "It should *a fallen* on a bassinet or a helme." I, ch. II, 25. Bunyan wrote *a* because *have* was contracted to *a* in pronunciation by the people whom he knew. Modern usage requires the present instead of the perfect infinitive in a case like this.

3. **What had become of me.** Instead of the phrase-subjunctives more common in modern times, Bunyan often used the simpler forms. This is the past perfect subjunctive, equivalent to *What would have become of me.*

4. **Dumps.** Now this word is used in a humorous sense, but in Bunyan's time it was employed seriously for a fit of melancholy or depression.

75, 1. **Cast up.** Constructed.

2. **BUTT down upon.** Lead into.

3. **Burden.** Bunyan himself had to carry his burden a long and weary time before he felt free from it.

76, 1. **By that.** By the time that, when. See note on *For that*, **50**, 7, p. 269.

2. **Interpreter.** By the Interpreter probably is meant the Holy Spirit.

77, 1. **Candle.** The common means of illumination in Bunyan's time.

2. **The Man.** Probably another reference to John Gifford. After having lived a very depraved and profane life in the army, he was converted and became the devoted pastor of the church in Bedford to which Bunyan belonged.

3. **Children.** The members of his congregation.

4. **Writ.** Obsolete form for *written.*

78, 1. **With Pleasure.** Easily.

79, 1. **Governour.** Tutor. We still use *governess* for a woman tutor.

80, 1. **But a while.** Coleridge has remarked that this is an instance of faulty allegory, for a longer time than *but a while* would be necessary for the change into nothing but rags. Yet the general reader, lost in the spell of the story, would never notice this defect.

2. **Figures.** Symbols.

82, 1. **Gracious.** Full of divine grace, godly, righteous.

83, 1. **Inkhorn.** A Bible word in common use in the seventeenth century for an inkstand.

84, 1. **Man in an Iron Cage.** Mr. Offor has suggested that this may be a reference to a fellow-townsman of Bunyan's, who after becoming a minister, feared persecution so much that he gave up his faith. Later, being tortured in his conscience, he committed suicide. Bunyan had also read a book relating the fearful state of Francis Spira, of which he says: "A book that was to my troubled spirit, as salt when rubbed into a fresh wound. Every sentence in that book, every groan of that man, with all the rest of his actions in his dolours, as his tears, his prayers, his gnashing of teeth, his wringing of hands, his twining and twisting, and languishing, and pining away under that mighty hand of God that was upon him, was as knives and daggers in my soul." *Grace Abounding,* Sect. 164.

2. **Professor.** One who had made a public profession of his belief in religion.

3. **Was . . . fair for.** Had a good chance for.

85, 1. **I laid the Reins.** I gave them freedom. Observe the number of metaphors in this passage. Bunyan's language abounds in comparisons.

2. **Done despite to.** Injured, outraged.

86, 1. **Bite and gnaw.** Bites and gnaws.

2. **Himself.** See note on *myself*, **50**, 5, and compare *Rich. II*, II, 1, 29. "Direct not him whose way himself will choose."

3. **I dreamed.** Bunyan is here speaking of what was familiar to him from his own experience. See Introd., p. 9.

4. **Rack.** Drive. The verb comes from a noun *rack*, meaning clouds.

87, 1. **Sate.** An archaic form.

88, 1. **Frighted.** Frightened. From fright, an old verb still used in Scotland.

2. **Have began.** "In the seventeenth century the use of the past tense for the past participle was common in many verbs in which it is no longer seen." Lounsbury's *English Language*, p. 395.

89, 1. **Loosed.** Was loosed. This verb now is always transitive.

90, 1. **In my Dream.** He again reminds us that this story is a dream.

2. **A Bottom.** A hollow.

91, 1. **Every fat, etc.** "Every vat must stand on its own bottom," was a common proverb. Vat originally was spelled with an initial *f*, as it is in Joel ii: 24. *His* was the possessive neuter as well as masculine till the sixteenth century, when *its* began to take its place. Even so late a writer as Milton used *its* rarely.

92, 1. **A Trespass.** A sin, as in the Bible and in the Lord's Prayer in the Prayer Book.

2. **What's matter.** What is the matter.

93, 1. **Doubt.** Fear.

94, 1. **There was . . . two other wayes.** See note on *Is there hopes?* **71**, 1, p. 271. After *there*, the singular seems to have been used because the subject was yet to come and so was undetermined. Abbot's *Shakesperian Grammar*, 335.

95, 1. **A wide Field, full of dark Mountains.** Field here means open country. However, it must be remembered that Bunyan had never seen any mountains and could have had little idea of their appearance. His conception of mountain scenery probably came from the Bible. The last part of the sentence resembles Jer. xiii: 16. Venables.

2. **Going.** Walking.

3. (In the margin.) **Ward.** A defense or protection. The whole expression means a spot where God's kindness, or grace, shelters his followers.

96, 1. **Review.** A second view. *Re*, as a prefix, regularly means *again*.

2. **Amain.** Violently.

3. **What's the matter, etc.** Supply *that* between *matter* and *you.*

4. **Lies a couple.** How may the singular verb be justified?

5. **Lions in the way.** Troubles. This phrase for difficulties is from Prov. xxvi: 13.

6. **But they.** But *that* they.

97, 1. **Fact.** Mis-*deed* or crime, in accordance with the derivation from Latin *facio*—"do." Compare *Macbeth,* III, 6, 8.

> "Who cannot want the thought how monstrous
> It was for Malcolm and for Donalbain
> To kill their gracious father? damned *fact!*"

98, 1. **Took.** See note on *have began,* **88,** 2, p. 274.

2. **Red Sea.** Num. xiv: 25.

3. **Might have trod.** See note on *have began,* **88,** 2, p. 274.

4. **Like to be benighted.** Likely to be overcome by night. Be, as a prefix, often transforms a noun into a verb. Compare *befriend.* See also note on *Is like to be,* **70,** 1, p. 271.

5. **Settle.** Bench, or seat.

99, 1. **Gotten.** Though this form is still common, the simpler *got* is to be preferred.

2. **Doleful Creatures.** Isaiah xiii: 21.

2. **Shift them.** Get rid of them.

4. **Miscarriage.** Blunder, wrong behavior.

5. **Lift.** An obsolete form used in the Bible for the past tense and the past participle. See II Sam. xxiii: 18. "He *lift* up his spear," and Ps. xxiv: 7, "Be ye *lift* up, ye everlasting doors."

6. **Palace.** The Palace Beautiful probably represents a church of believers.

101, 1. **To dwell in the tents of Shem.** The text in the margin from which this is taken is generally understood as meaning to enjoy the same favor of communion with God that is given to Shem.

2. **I had been here.** The common modern idiom is *I should have been here;* but the form in the text is still correct for the past perfect subjunctive. See note on *What had become of me,* **74,** 3, p. 272.

102, 1. **Consented together.** Agreed.

2. **Supper.** This is commonly supposed to refer to the Lord's Supper; and the conversation preceding, to the examination of members.

103, 1. I was driven out, etc. Note how skillfully Bunyan has here introduced a recapitulation of the experiences of Christian.

105, 1. A sleep. In sleep. *A* is the old preposition found now as a prefix. Compare *ashore, afoot, asleep, afire.*

2. **For receiving of me.** Now we do not use *of* after the gerund unless it is made into an abstract verbal noun by the use before it of the article or of a possessive pronoun.

106, 1. Carnal cogitations. In plain language, fleshly thoughts. Here Bunyan has departed from his usual simplicity and used a Latinized diction like Dr. Johnson's.

2. **I would be a doing of.** Doing is here a verbal noun, the object of the preposition *a*—on. Abbott, *A Shakespearian Grammar*, 178; Morris, *English Accidence*, p. 178. Compare the nursery rhyme:

> "Bye, Baby Bunting,
> Father's gone *a-hunting.*"

107, 1. My Wife and poor Children. Some have criticized Christian for selfishness in leaving his family. What is your opinion? Perhaps Bunyan is here recalling the pain of his separation from his wife and four children when he was imprisoned.

108, 1. Vain. Useless. Vain was in general use among the Puritans for anything that did not minister to godliness.

2. **Conversation.** Not talk; but manner of life, behavior.

110, 1. Stript. II Cor. viii: 9, and Phil. ii. 7.

2. **Original.** Source. Compare *Midsummer Night's Dream*, II, 1, 117. "We are their parents and original."

111, 1. Records of the greatest Antiquity. These, of course, are the Holy Scriptures.

112, 1. Furniture. Equipments. Eph. vi: 13–18.

2. **All prayer.** Bunyan evidently thinks of this as the name of a weapon. He speaks farther on of "another weapon, called All-Prayer."

3. **Harness out.** Equip.

4. **Moses' Rod.** Exod. iv: 2–4, 17.

5. **Jael.** Judges iv: 21.

6. **Gideon.** Judges vii: 15–25.

7. **Shamgar.** Judges iii: 31.

8. **Sampson.** Judges xv: 15.

9. **David.** I Sam. xvii: 49, 50.

10. **The Man of Sin.** II Thess. ii: 3–8.

113, 1. Delectable Mountains. Of this passage Dean Stan-

ley has said: "When . . . I wished to draw a picture of the prospects yet reserved for the future of Christendom, I found again that the best words I could supply were those in which, on leaving the Beautiful House, Christian was shown in the distance the view of the Delectable Mountains, 'which,' they said, 'would add to his comfort because they were nearer to the desired haven.'"

2. **Immanuel's Land.** The land of Christ. Matt. i: 23; Isa. vii: 14.

3. **Of proof.** Tested and proved to be strong.

114, l. **Bottle of Wine.** These provisions are taken from the Bible. I Chron. xii: 40.

115, l. **Foul Fiend . . . field.** Observe the force of the alliteration.

2. **Apollyon.** The angel of the bottomless pit mentioned in Rev. ix: 11. Compare also, Rev. ix: 17; xiii: 2; Job xli: 15. Notice the Biblical source of all the details in the description. The vagueness and obscurity of the picture add to the horror, for it is the unknown or half-known that inspires greatest terror.

116, l. **Have let myself to.** Have taken service with.

2. **Non-age.** Minority, the time when one is not of age.

119, l. **King's High-way.** Num. xxi: 22.

2. **Spill.** Destroy.

3. **Then did Christian.** A modern writer would divide this long sentence.

121, l. **Michael.** An archangel always mentioned in the Bible as fighting, and regarded as the leader of the whole host of angels. See Rev. xii: 7, and Milton's descriptions in *Paradise Lost,* Bk. VI, where Michael is made the chief of the angelic host opposed to Satan's followers.

2. **Affront.** This word, which now signifies an insult, seems too mild an expression for such an encounter as Christian had just passed through; but in Bunyan's time it was used for any kind of assault.

3. **Thorow.** Through.

4. **Valley of shadow of Death.** Ps. xxiii: 4.

122, l. **That way as.** In early times *as* was often used after *that, those,* and other pronouns. Compare *Romeo and Juliet,* II, 1, 35.

"that kind of fruit
As maids call medlars."

This usage survives in the speech of the uneducated.

2. **Hob-goblins, Satyrs.** Hob-goblins are mischievous imps. *Satyrs* Bunyan found in Isa. xiii: 21, where it probably means apes.

3. **Dragons of the Pit.** Symbolic, serpent-like monsters dwelling in the bottomless pit. Rev. xii: 7. Bunyan, it has been suggested, agreed with Milton that:

> "Millions of spiritual creatures walk the earth
> Unseen, both when we wake and when we sleep."

123, 1. Quagg. A quagmire, or bog.

2. **Put to it.** Hard pressed.

125, 1. Let slip. Fail to mention.

2. **Which he . . . from his own mind.** Here Bunyan has certainly drawn from his own terrible experience recorded in *Grace Abounding.* In Sect. 101, 102 he says, "I should often find my mind suddenly put upon it, to curse and swear, or to speak some grievous thing of God, or Christ his Son, and of the Scriptures. Now, I thought, surely *I am possessed of the Devil.*"

3. **I will fear none ill.** "From Sternhold's metrical version of Ps. xxiii." Venables.

126, 1. Of. From.

127, 1. Gins. Engines or contrivances.

2. **Shrewd brushes.** Fierce encounters.

128, 1. Spake. Archaic for spoke.

2. **Be burned.** I. e., burned to death as martyrs.

3. **Cast up.** Constructed.

129, 1. Upon my Life. Fleeing for my life.

2. **Avenger of Blood.** Among the Jews in Old Testament times the next of kin was in duty bound to avenge the blood of a murdered kinsman and in this capacity he received the name of the *Avenger of Blood.*

3. **Sweet discourse.** "The conversation between Faithful and Talkative is a model of unaffected dignity and rhythmical flow." S. T. Coleridge. Notes on P. P. Wks. Edit. of 1853. Vol. V, p. 252.

130, 1. Presently. Immediately.

2. **Set him on work.** Give him employment.

131, 1. Turn Coat. One who changes his party or belief.

2. **Leered away.** Slunk away.

132, 1. Had like to have done. Was likely to do. This confused colloquialism is still heard.

2. **Lay at me hard.** Importuned, urged.

133, 1. Adam the first. "An allegorical representation of the carnal nature of man, unrenewed by divine grace." Venables.

2. **Put off the old Man with his Deeds.** Col. iii: 9.

134, 1. The man overtook me. In this incident Bunyan means to show the severity of the law of Moses, which contains no provision for forgiving the sins it recognizes.

135, 1. He had doubtless made an end of me. We should say he *would* have made an end, but Bunyan's expression is still good English.

2. **I passed by the Porter.** Bunyan hints that Faithful's failure to stop at the House Beautiful is a mistake, but he shows his broadmindedness in refraining from strong censure.

3. **You would scarce have forgot.** This form of the participle is archaic.

137, 1. Hectoring. The word is derived from the name of Hector, the Trojan hero, described in the *Iliad* and the *Æneid*. Though Hector was no bully, *hectoring* has come to be applied to one who domineers, a blusterer.

140, 1. Bravadoes. Boastings.

2. **Promotion.** Reward.

142, 1. The New Birth. This was one of the cardinal points in Bunyan's religious belief. In *Grace Abounding* he said of the poor women who showed him his lack of godliness (Introd., p. 12): "Their talk was about *a new birth*, the work of God on their hearts."

143, 1. Grace. Another essential element of Bunyan's theology, which taught that man's sins could be forgiven not by any merit of his own but only through Divine favor (grace). "Great sins do not draw great grace." G. A., 253.

2. **Except it be.** Except is regularly followed by the subjunctive.

3. **Brave.** (In the margin.) Not valiant, but fine in appearance.

144, 1. Sorry. Contemptible.

2. **Discovery.** Revelation.

145, 1. In his kind. According to his nature.

2. **A Saint abroad, etc.** Evidently a popular expression in the seventeenth century.

3. **Churle.** Originally a farm servant, now a rude, rough fellow, a boor.

146, 1. Their. His.

2. **That.** The antecedent is implied in *their*.

147, 1. Practick. Practical

2. **Fruit.** Fruit was used in Bunyan's time to refer to any sort of vegetable product.

148, 1. He. In dialect speech *he* was commonly used of an animal unless the sex was distinctly emphasized.

2. **I was not so fond.** Notice the touch of human nature here. Faithful at first thought Talkative was a pretty man, but now tries to show that he disliked him from the first.

150, 1. As the mother crys out against her Child. Why does this simile make Faithful's point clearer?

2. **You lie at the catch.** You lie in wait to catch me; you are setting a trap for me. Venables.

151, 1. Knowledge and knowledge. A forcible colloquialism that survives to-day.

2. **Speculation.** Contemplation.

3. **Edification.** Building up. The Puritans tried to omit from their lives as far as possible all that did not contribute to edification of the spirit.

4. **Discovereth itself.** Reveals its presence.

152, 1. Experimental confession. A confession founded upon experience. This is another term of Puritan theology.

154, 1. Peevish. This word formerly had a broader signification than at present, equivalent to perverse, headstrong.

156, 1. Evangelist. This interview was one of the additions to the second edition. In regard to persecution Bunyan speaks of "what he smartingly did feel."

158, 1. Abide on you. Await you.

2. **Strain hard but.** *But* is here used in the sense of *without* and the sentence is contracted. It means "who will strain hard and not be satisfied without (until) they kill you."

159, 1. Vanity-Fair. This represents the world with all its attractions. The description is modelled upon a fair annually held near Bedford, with which Bunyan undoubtedly was familiar. This fair at Sturbridge, which lasted for weeks and covered a space of half a square mile, contained merchandise from all parts of Europe and even America. There were long streets of booths named after the different wares sold, and all sorts of diversions such as are now found in similar places. There was also a great one of the fair and a court of justice. All the gentry of the region attended with their children.

2. **Agone.** Ago. Compare *Twelfth Night*, V, 1, 204. "O he's drunk, Sir Toby, an hour agone."

3. **Legion.** Bunyan supposed that the word legion used in Mark v: 9 was one of the names of Satan.

4. **Preferments.** Promotions.

160, 1. The Ware of Rome. Bunyan refers to the efforts to

make the Roman Catholic Church the national Church in England.

2. **Lusty.** Merry. Compare German *lustig:* joyous, jovial.

3. **The Prince of Princes.** Of course, the allusion is to the temptation of Christ described in the New Testament. See the marginal references.

161, 1. **Bedlams.** Escaped lunatics. The hospital of St. Mary of Bethlehem, in London, the name of which was contracted to Bedlam, was an asylum for the mentally deranged. Hence, a lunatic was called a Bedlam, or Bedlamite.

2. **Outlandish men.** Foreigners. Nehemiah xiii: 26. Outlandish now means strange, odd. Compare *Uitlanders,* used in South Africa.

162, 1. **Canaan.** The Promised Land. Gen. xi: 31; Isa. xix: 18.

2. **Barbarians.** Though Bunyan knew no Greek, he uses this word in the Greek sense. Probably he took it from I Cor. xiv: 11.

163, 1. **Were brought to examination.** Such a court as is described was regularly held at large fairs.

2. **They that sat upon them.** Those who sat in judgment over them, the magistrates in charge of the court.

3. **Let.** Hinder. Compare *Hamlet,* I, 4, 85: "I'll make a ghost of him that *lets* me." See also, Rom. i: 13.

164, 1. **Pillory.** An instrument of punishment in high favor in the seventeenth century. It consisted of a platform on which was erected a wooden frame. The victim's hands and head were thrust through holes in this frame and held by sliding boards so that he stood exposed to the missiles of every passer-by.

165, 1. **Concluded.** Decided upon.

2. **Best on't.** In the sixteenth and seventeenth centuries *on* was frequently used in the sense of *about,* where we should use *of.* Compare *Julius Cæsar,* I, 3, 137: "I am glad on't."

3. **Dispose.** Disposal.

4. **In order to their Condemnation.** The trial was a mere form, the result having been settled beforehand. This passage has been often praised for the keenness of its satire and the close resemblance it bears to some celebrated trials of the time. Lord Hate-good may be a picture of the infamous Lord Jeffries (1648–1689) who Macaulay says sold "his forehead of brass and his tongue of venom to the Court." Under him justice was perverted most iniquitously in order to maintain oppression. See Macaulay's *Hist. of England,* Vol. I, pp. 417–

421 and 593–605. Bunyan's own sad experiences had familiarized him with all the details of a trial.

166, 1. Pickthank. A toady, a flatterer.

167, 1. I will enlarge my Testimony. He would swear whatever might be necessary for convicting the prisoners.

2. **For their Lord.** Notice the strong hint given him that testimony against the prisoner would be a service to the King.

3. **Pestilent.** Troublesome.

168, 1. Of a long time. Compare our modern *of late* and Acts viii, 11: "*Of long time* he had bewitched them."

2. **Contemptible.** Bunyan occasionally uses an adjective for an adverb as illiterate people do now.

3. **Old-Man.** This name refers to "the old man" mentioned by Paul, the sinful nature of man, before represented by Bunyan under the name of Adam the first.

4. **Runagate.** Renegade, one who has denied his faith. It was a favorite epithet of condemnation in the sixteenth and seventeenth centuries. Compare Shakespeare's *Rich. III*, IV, 4, 465: "White liver'd runagate, what doth he there?"

5. **Heretick.** Heretic. One whose religious belief is contrary to that generally held.

169, 1. Sirrah. A term of address equivalent to "fellow," generally used in anger or contempt. It is frequently found in Shakespeare.

2. **Upon the place.** We should say, "Upon the spot."

170, 1. (In the margin.) **The Judge his speech.** In the seventeenth century it was erroneously supposed that the possessive ending in *s* was a contraction of *his*, and so sometimes writers wrote *his* in place of it. The possessive in *s*, however, has no connecton with *his;* the apostrophe marks the dropping of *e*, the Anglo-Saxon termination for the genitive being *es*.

171, 1. A sorry scrub. A despicable fellow.

172, 1. A Chariot. Compare the ascension of Elijah, II Ki. ii: 11.

173, 1. By-ends. One of the famous characters of the story. By, as a prefix, means to one side; e. g., *by*-products. By-ends, then, are ends aside from the professed ends, selfish purposes.

There were many men like Mr. By-ends in Bunyan's time. One Simon Alleyn, a vicar, lived in the reigns of Henry VIII, Edward VI, Mary, and Elizabeth. Being resolved to keep his parish whoever was king, under Henry he was a Catholic till the Reformation; in the reign of Edward he became a Calvinist; under Mary he was a Papist;

and under Elizabeth he again became a Protestant. Such turn-coat vicars were so common that three different men have been suggested as the original of a popular song of the eighteenth century called the *Vicar of Bray*. The stanzas begin: (1) "In good King Charles's golden days," I was a zealous High-churchman. (2) "When royal James obtained the crown," I found the Church of Rome would suit my constitution. (3) "When William was our king declared," I swore to him allegiance. (4) "When gracious Anne became a queen," I became a Tory. (5) "When George, in pudding time came o'er," I became a Whig. "And George my lawful king shall be—*until the times do alter.*" Brewer's *Reader's Handbook.*

The changes of religion and politics made by the poet Dryden, a contemporary of Bunyan, have caused much criticism of his sincerity, since he had "the luck to jump with the way of the times."

174, 1. Fainings. Feigning's.

2. **Carry it.** Behave.

175, 1. To jump in my judgment with. To agree with. Compare *Henry IV*, I, 2, 77: "In some sort it *jumps with* my humor" and *Merchant of Venice*, II, 9, 32: "I will not *jump with* common spirits."

176, 1. My chance was to get. I happened to profit.

177, 1. Congee. A bow.

2. **Cozenage.** Cheating.

178, 1. At a clap. At once.

179, 1. Job says. It was not Job, but his friend, Eliphaz, who spoke these words. See Job xxii: 24.

2. **There needs.** There is need for.

180, 1. Benefice. A church living, the income of a parish.

2. **Call.** A divine summons.

3. **A Minister.** It is of interest that Bunyan himself refused to change his parish for a greater and more remunerative charge.

181, 1. Such an one. In the sixteenth century *one* was probably pronounced not *wun*, but *un*, and so required the longer form of the indefinite article. Abbott, 80. This pronunciation still survives in some English dialects and in Scotland.

182, 1. A stalking Horse. A horse behind which the hunter hid and so was enabled to approach his game without alarming it. Compare *As You Like It*, V, 4, 111. "He uses

his folly like a stalking horse, and under the presentation of that he shoots his wit."

183, 1. **Judas the Devil.** John vi: 70–71.

2. **Witch.** Originally this word could be used of either sex. "There was a man in that citee whos name was Symount, a *wicche*." Wycliffe's Bible, Acts viii: 9.

3. **Designed.** Had in view.

184, 1. **A delicate Plain.** Delicate in earlier times was used of anything agreeable or delightful.

2. **Lucre.** Gain, advantage.

3. **Demas.** II Tim. iv: 10.

185, 1. **A hundred to one.** Moffatt has suggested that this betting expression may be a reminiscence of Bunyan's ungodly youth.

2. **Roundly.** Bluntly.

3. **One of his Majesties Judges.** The apostle Paul. II Tim. iv: 10.

187, 1. **A Pillar.** In the Middle Ages it was commonly believed that the pillar of Lot's wife could still be seen and Sir John Mandeville mentions it in his wonderful travels.

189, 1. **Cut purses.** When purses were worn suspended from belts, thieves, who cut the purses to secure the contents, were called cut purses instead of pickpockets.

190, 1. **Eat.** The past tense, pronounced ĕt.

2. **Surfeits.** Illnesses caused by overeating.

3. **Sell all.** Matt. xiii: 44.

191, 1. **Meadow.** Such pleasant meadows with by-paths entered by stiles were common sights in Bedfordshire. Hawthorne has remarked on this passage, "An American would never understand the passage about Christian and Hopeful going astray along a by-path into the grounds of Giant Despair, from there being no stiles or by-paths in our country." *English Note Book*, I, 147.

2. **A Stile.** A series of steps for ascending and descending a fence.

3. **Not like.** Not probable, or likely.

193, 1. **Eminent.** Imminent.

2. **Had liked to have been drowned.** Were likely to have been drowned. Such a confusion of tenses is common to-day. The expression *had liked* is a vulgarism.

194, 1. **A very dark Dungeon.** Bunyan is probably writing from his knowledge of English prisons, which were in a disgraceful condition in his day. Macaulay says: "The

prisons were hells on earth, seminaries of every crime and every disease." *Hist. of Eng. Ch.*, III, p. 333.

2. **Wednesday Morning till Saturday Night.** What is the effect of such circumstantial details?

195, 1. **Rating.** Scolding.

198, 1. **Swound.** Swoon.

199, 1. **They have pick-locks.** Why is Mrs. Diffidence's fear mentioned?

200, 1. **The door flew open.** Compare Paul's escape described in Acts xii: 7–10.

2. **Damnable hard.** Another example of an adjective used as an adverb.

201, 1. **Consented.** Agreed.

203, 1. **Error.** It is worthy of note as an evidence of Bunyan's modesty and freedom from bigotry that he condemns no errors without the authority of the Scriptures.

205, 1. **Esau.** Gen. xxv: 27. "Then again I began to compare my sin with the sin of Judas, that, if possible, I might find if mine differed from that which, in truth, is unpardonable; . . . all this while I was tossed to and fro like the Locusts . . . hearing always the sound of Esau's fall in mine ears, and of the dreadful consequences thereof." G. A., 159.

2. **Judas.** Matt. xxvi.

3. **Alexander.** II Tim. iv: 14, 15.

4. **Ananias and Saphira.** Acts v.

206, 1. **Perspective Glass.** A telescope.

207, 1. **So I awoke from my Dream.** Dr. Brown thinks that Bunyan was released from prison when he had reached this point in his story, and that the remainder was written at a time subsequent to his deliverance.

209, 1. **Ignorance, he.** This pleonastic usage of the pronoun, which is a fault not to be imitated, though it still survives in careless speech, was very frequent in Elizabethan writers. Compare *Rich. III*, III, 1, 10: "God he knows."

210, 1. **Wanton.** Dissolute.

2. **Clout.** See note on **44**, 2, p. 267.

211, 1. **His spending money.** His small change, which was of little value as compared with his jewels. In *Grace Abounding* Bunyan says after his conversion, "I should reckon that all those Graces of God that now were green on me, were yet but like those crackt-groats and four pence-half-pennies that rich men carry in their purses, when their gold is in their trunks at home." Sect. 233.

212, 1. **Poor heart.** Formerly a common phrase to express pity, equivalent to our "Poor fellow."

213, 1. **Upon whose head is the shell.** Like a newly hatched chick. Compare *Hamlet*, V, 2, 194, where Hamlet says of Osric, "This lapwing runs away with the shell on his head."

2. (In the margin.) **Snibbeth.** Reproves.

3. **Caitiff.** Though now this word signifies a cowardly wretch, it originally meant only a captive.

214, 1. **Typical.** Symbolic, emblematic.

215, 1. **Brush.** Encounter.

2. **Stomach.** Courage.

216, 1. **Journeymen Thieves.** Journeymen are ordinary day-laborers working for a master.

2. **Have given my Life for a penny.** Another expression transferred from the daily conversation of Bunyan's neighbors.

3. **The King's Champion.** At the coronation of an English king it is the custom for a man called the King's Champion, to ride up Westminster Hall and challenge anyone who disputes the right of succession.

217, 1. **Went to the walls.** Succumbed to circumstances.

2. **If they get within him.** If their attack pierces his guard.

3. **Throw up his heels.** Trip him up. Compare *As You Like It*, III, 2, 224: "Young Orlando that tripped the wrestler's heels."

4. **He should say.** He would say. Distinctions between *should* and *would* were not carefully observed by Bunyan.

5. **Heman.** See dedication of Ps. lxxxviii.

6. **Hezekiah.** II Chron. xxix–xxxii.

7. **Sorry Girl.** Matt. xxvi: 69, 71. Sorry means outwardly unattractive.

8. **At their whistle.** Ready to come when called.

218, 1. **Habergeon.** A sleeveless jacket of mail.

2. **Footmen.** Foot-soldiers. One of Bunyan's books is entitled, *The Heavenly Footman.*

219, 1. **Leviathan.** A marine animal of great size mentioned in the Old Testament. Job xli: 1; Isa. xxvii: 1.

2. **Brunts.** Assaults.

220, 1. **The Lion and the Bear.** I Sam. xvii: 37, "David said moreover, the Lord that delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of this Philistine,"

223, 1. **To boot.** In addition.

225, 1. **Round you.** Whisper in your ears.

2. **Let thee and I go on.** After *and* where grammar requires *me*, Shakespeare also frequently used *I*, perhaps for euphony; but such mistakes in pronouns are common in colloquial language.

3. (In the margin.) **The enchanted ground.** The text on p. 226 suggests that Bunyan meant by the *enchanted ground* a state of forgetfulness of religion, of indolent security in worldly prosperity.

227, 1. **The good of my Soul.** This account of Hopeful's conversion corresponds closely with Bunyan's own spiritual experience recounted in *Grace Abounding.*

228, 1. **I should be.** I would be—continued action is evidently meant here. See note on **217**, 4, p. 286.

231, 1. **Conceits of.** Satisfaction with. Compare Bunyan's self-approval. Introd., p. 12.

2. **In one Duty.** While performing one duty.

234, 1. **I saw the Lord Jesus.** Compare Bunyan's frequent visions described in *Grace Abounding.* Sects. 22 and 230. "And methought withal, I saw with the Eyes of My Soul, Jesus Christ at God's right hand." 230.

236, 1. **Be.** *Though* is here followed by the subjunctive, although this is obviously the statement of a fact. See Abbott, 298.

238, 1. **Ask my fellow if I be a Thief.** "A proverbial expression, derived from one member of a company of thieves appealing to another to testify to his honesty." Venables.

240, 1. **Justification.** Another current phrase of Puritan theology. Its meaning is sufficiently expounded by Christian.

241, 1. **A fantastical faith.** A fanciful belief, one derived from one's own imagination or fancy.

242, 1. **Acquit.** This form of the participle was in good use in the sixteenth century and survived in colloquial language to the seventeenth. Compare *Rich. III*, V, 5, 3: "Well hast thou *acquit* thee."

2. **List.** Please.

244, 1. **It pities me much.** In Old and Middle English there were many more impersonal verbs than in the language of to-day. Bunyan here, as often, follows the literary usage of the preceding century. Compare Spenser's *Faery Queene*, I, 6, 43: "It would pity any living eye."

246, 1. (In the margin.) **Was towardly.** Was docile, promising.

250, 1. **Colour.** Pretext.

2. **The Country of Beulah.** This is generally interpreted as the state of blessed peace and content attained by believers toward the close of their lives. See Isa. lxii: 4.

3. **Turtle.** The turtle-dove. *Song of Sol.*, II, 12.

252, 1. **Sick of love.** Sick with or because of love.

2. **Addressed themselves.** Made preparations.

253, 1. **Enoch and Elijah.** Both were taken up into Heaven while still alive. Heb. xi: 5; II Ki. ii: 11.

254, 1. **Selah.** A Hebrew word often found in the Psalms. It probably was a direction to the musicians. Bunyan employed it here, perhaps, in the sense of *farewell.*

259, 1. **The Bells.** Bunyan seems to have been extraordinarily fond of the sound of bells. See *Grace Abounding*, 33: "Before this I had taken much delight in ringing; but my conscience beginning to be tender, I thought such practice was but vain, and therefore forced myself to leave it. Yet my mind hankered; wherefore I should go to the Steeple-house and look on, though I durst not ring."

263, 1. **Dream again.** Here we have a hint of the second part of Pilgrim's Progress.

BUNYAN'S SPELLING

In general, Bunyan spelled phonetically, and for that reason a number of his spellings are the same as are now being advocated by the Simplified Spelling Board. Although many of the differences between Bunyan's spelling and ours are due to his ignorance of the forms correct in his time, more are the result of changes that have taken place in English orthography since the seventeenth century.

Some of the chief peculiarities of Bunyan's spelling are:

1. The phonetic spelling of the past tense and the past participle when they end with the sound of t; * as in *kist, mist.*

2. The dropping of e before r in the past tense and the present participle of such verbs as hinder; as in *hindred.*

3. The use of final ie where we have y; as in *testifie.*

4. The use of y where we have i; as in *tryal.*

5. The use of k after c at the end of a word; as in *traffick.*

6. The use of a single consonant where we double it, and, contrariwise, the doubling of a consonant where we use a single letter; as in *galopping.*

Lest the student should become confused by Bunyan's orthography, the following spelling table has been compiled. In it the preferred modern forms of words differently spelled in this edition of the *Pilgrim's Progress* are given in heavy type. No effort has been made to distinguish in Bunyan's spellings between incorrect and obsolete forms.

* Favored by the Simplified Spelling Board.

SPELLING TABLE

(Based upon the Century Dictionary.)

BUNYAN'S SPELLING	MODERN FORM	BUNYAN'S SPELLING	MODERN FORM
accoutred	accoutered	chuse	choose
administred	administered	clapt	clapped
ai	aye	cloathed	clothed
ake	ache	coelestial	celestial
alass	alas	combate	combat
alwayes	always	complement	compliment
angerly	angrily	complyance	compliance
askt	asked	countrey	country
authentick	authentic	cryed	cried
bad	bade	dazle	dazzle
battel	battle	defie	defy
bedabled	bedabbled	denyed	denied
bee	be	desarts	deserts
Belzebub	Beelzebub	desireable	desirable
bewitcht	bewitched	despight	despite
bosome	bosom	develishly	devilishly
breath	breathe	disswade	dissuade
brest	breast	drownd	drowned
brestplate	breastplate	drowsie	drowsy
Brittan	Britain	drowziness	drowsiness
burthen	burden	dunghil	dunghill
carkass	carcass	dye	die
chear	cheer	easie	easy
choaked	choked	entred	entered
christal	crystal	everybodies	everybody's

BUNYAN'S SPELLING	MODERN FORM	BUNYAN'S SPELLING	MODERN FORM
exprest	expressed	jealousie	jealousy
extreamly	extremely	journies	journeys
faining	feigning	joyn	join
falsly	falsely	joynts	joints
fat	vat	joyntly	jointly
fetcht	fetched	judg	judge
flattred	flattered	justifie	justify
galopping	galloping	kist	kissed
gardner	gardener	knockt	knocked
girle	girl	lauched	launched
goal (for *gaol*)	jail	lightned	lightened
Goliah	Goliath	lillies	lilies
gratifie	gratify	linage	lineage
gyant	giant	lye	lie
happines	happiness	lyon	lion
hapned	happened	magnifie	magnify
hardned	hardened	majesties	majesty's
harkned	hearkened	medling	meddling
harnest	harnessed	melancholick	melancholy
hazzard	hazard	merchandice / merchandize	merchandise
hearkning	hearkening		
heretick	heretic	ministring	ministering
hindred	hindered	misenterpreting	misinterpreting
hobgoblings	hobgoblins	mist	missed
hobling	hobbling	mountaines	mountains
humane	human	musick	music
hungred	hungered	ought	aught
Hypocrisie	Hypocrisy	oyl	oil
ignomy	ignominy	pedegree	pedigree
imploy	employ	peices	pieces
inchanted	enchanted	pen'd	penned
incling	inkling	perswade	persuade
intangled	entangled	physick	physic
intollerable	intolerable	plaidst	playdst

BUNYAN'S SPELLING	MODERN FORM	BUNYAN'S SPELLING	MODERN FORM
plaies	plays	steddiness	steadiness
pluckt	plucked	stept	stepped
practick†	practical ‡	stile	style
prest	pressed	stopt	stopped
prickt	pricked	stradled	straddled
profest	professed	streight	strait
prophane	profane	straight	
publick	public	stript	stripped
quagg	quag	surprizing	surprising
ratleth	rattleth	swadling	swaddling
rejoyce	rejoice	tempred	tempered
reliefe	relief	testifie	testify
remembred	remembered	thorow	thorough
rendring	rendering	threatned	threatened
ruine	ruin	thundring	thundering
saies	says	traffick	traffic
sayes		travel	travail
sallys	sallies	traytor	traitor
Saphira	Sapphira	tro	trow
satisfyd	satisfied	tryal	trial
sence	sense	tryd	tried
servents	servants	untill	until
shamefull	shameful	vertue	virtue
shew	show	villifying	vilifying
signifie	signify	waies	ways
Sion	Zion	wayes	
slumbring	slumbering	wearisomness	wearisomeness
smoaky	smoky	wholsom	wholesome
spight	spite	withall	withal
spue	spew	wo	woe
stedily	steadily	wondred	wondered
steddily			

† Obsolete. ‡ Modern equivalent.

QUESTIONS AND TOPICS FOR STUDY

I. Preliminary.

A careful study of Bunyan's life as given in the Introduction should precede the first reading of the allegory. This account may be supplemented by the assignment for reports of passages from Macaulay's history or Green's, or by talks from the teacher upon the Puritans and the religious dissensions of Bunyan's time.

The nature of an allegory should also be thoroughly understood.

II. For the First Reading.

THE AUTHOR'S APOLOGY.

1. What reasons does Bunyan give for writing this allegory? (See pp. 39, 40.)
2. Why did some of his friends advise him not to print it? (See Introd., p. 24, and observe what feature of the book he spends the most space in defending.)
3. What definite objections did his friends urge? (See p. 42.)
4. By what arguments does Bunyan justify his method?
5. In what lines does he state the purpose of the book?
6. What does he say of the language he uses?
7. In what respects is this a good preface?

THE PILGRIM'S PROGRESS.

1. Distinguish between the real subject of the story and the pretended subject.

2. Can you think of anything else besides a pilgrimage to which life has been frequently compared?

3. For Bunyan's purpose what are the advantages of the comparison to a journey?

4. Why did he call the story a dream?

5. What traits of character did Pliable show in joining Christian and in turning back?

6. Show why Christian deserved Evangelist's severe rebuke for taking the counsel of Mr. Worldly Wiseman.

7. By what method was he instructed in the Interpreter's house?

8. What is the meaning of the Valiant Man's struggle and success?

9. On p. 89 find a striking metaphor and an especially suggestive descriptive phrase.

10. Why did Simple, Sloth, and Presumption refuse to join Christian?

11. What sort of men are represented by Formalist and Hypocrisy?

12. What is the significance of the Palace Beautiful?

13. The lions were placed in the way "for tryal of Faith." Where had Christian's faith been tried and found wanting previously?

14. Why did Bunyan insert the rehearsal of Christian's experiences found on pp. 103–105?

15. How does he justify Christian's leaving his wife and children?

16. What are the Bible stories to which reference is made on p. 112?

17. What experience in Bunyan's own life corresponds to Christian's struggle with Apollyon? Whom does the latter represent?

18. What touch on p. 129 shows Christian's human nature?

19. What difference existed between Talkative's "conversation" and his "Mouth-profession"?

20. What does Vanity-Fair represent?

21. Compare the indictment of Christian and Faithful with the actual indictment of Bunyan. (See Introd., p. 15.)

22. What sort of people to-day resemble Mr. By-ends?

23. What expressions in the description of him are particularly vivid?

24. Who are represented by those that follow Demas?

25. What is the effect of the precise, circumstantial statement on p. 194, "from Wednesday morning until Saturday night"? What other specific details on pp. 195–200 contribute to the same effect?

26. Where before p. 201 have the Delectable Mountains been mentioned? Why were they mentioned there?

27. What are the Bible stories to which reference is made on p. 205?

28. What effect is produced by the description of the view seen through the perspective glass?

29. For what purpose is the caution of the shepherds on p. 209 introduced?

30. What was Christian's feeling toward Ignorance?

31. What specific details give reality to the description of Temporary on pp. 246, 247?

32. What does the country of Beulah represent?

33. What is the purpose of the conclusion?

III. Review Questions.

PURPOSE.

1. What did Bunyan aim to accomplish by this book?

2. Why was the form of allegory well suited to his purpose?

3. Examine the story to see whether he has included anything that does not bear upon his purpose, and be ready to defend the conclusion at which you arrive.

4. Has he presented the difficulties in the path of a Christian fairly, or has he made them appear fewer and smaller than they are?

MATERIALS.

1. Has Bunyan drawn the materials used in his allegory chiefly from the world of nature or from the world of man?

2. Give five instances in which his material is from the world of nature.

3. For what purpose has he used objects from nature?

4. What attributes of human character (as love, hate, fear, jealousy, etc.) has he pictured most vividly?

5. What institutions with which Bunyan was familiar are described in *The Pilgrim's Progress*?

6. To what extent did he make use of literature?

SETTING.

1. When and where are the events of the story supposed to have taken place?

2. What descriptions suggest English scenery? (See pp. 191, 208, etc.)

3. What scenes and animals are unmistakably not English? (See pp. 95, 100, 113, 121.) What land do they suggest?

4. Does it matter at all whether there is any such country as is described? Give reasons for your answer.

PLOT.

1. Bearing in mind that the plot is the chain of incidents without which the story could not exist, summarize this plot in a hundred and fifty words.

2. Has the plot unity, consistency, interest, relief, and climax? Does it *seem* probable while being read?

3. What is the point of climax?

4. Is the movement slow or rapid? Give instances where events follow one another in quick succession and where they come slowly?

5. How is the progress of the story delayed?

6. Mention several incidents that are dramatic.

7. Find cases in which Bunyan arouses our expectation of an event before it occurs.

8. What keeps up our interest to the end?

CHARACTERS.

1. Name the chief merits and the chief faults in Christian's character, and give instances in which they are shown.

2. Is he better or worse than an ordinary man?

3. Does he seem like a mere abstraction or a real person?

4. Point out several instances in which his conduct is true to human nature.

5. How is the chief trait of each of the other characters suggested?

6. Are the characters true to life, or are they idealized; i. e., made braver, more fortunate, better, or happier than people are commonly?

7. Mention acts of theirs that resemble something you have known in real life?

8. Where did Bunyan find the models for his character-portraits? (See note on Evangelist, p. 269, and on Lord Hategood, p. 281.)

9. Which way of revealing character predominates: (1) By the author's own description; (2) by the acts and words of the character; (3) by what others say of the character?

10. Are any characters contrasted?

11. What ideals of character are held up for admiration?

METHOD.

1. Who tells the story, the author himself or one of the characters?

2. How does Bunyan contrive to show us Christian's thoughts?

3. Would it be easy to rearrange the story so that Christian should tell it?

4. Why is so much dialogue introduced?

STYLE.

1. Are the words in *The Pilgrim's Progress* mostly of Anglo-Saxon or of Latin origin; general or specific?

2. Are there many unfamiliar words?

3. Is the language literary or colloquial?

4. Can you discover any principle governing Bunyan's use of capitals?

5. Why is his spelling so different from ours?

6. Are his sentences chiefly long or short, periodic or loose?

7. Find three long sentences that a modern writer would divide into two or more.

8. Is the talk of his characters stiff and bookish, or simple and like that of real people? Defend your answer by citing passages.

9. How should the conversation on p. 53 be paragraphed by modern standards?

10. Does the whole book conform with the requirements for unity, mass, and coherence? Defend your answer.

11. Why does Bunyan repeat "Then I saw in my Dream," so often? (See pp. 57, 60, 79, 89, 112, 140, 205.)

12. What device for securing clearness does he use on pp. 68–9, 125–6, 161–2, 169, 180–1, etc.?

13. Is his language figurative or matter of fact? Support your answer by citations.

14. What kinds of figures does he use most? Quote some of these.

15. From what sources are they drawn?

16. Why are they easily understood?

17. Select five that are especially vivid and forcible.

18. Find examples of alliteration. (See pp. 65, 187, 189, 195, etc.)

19. Collect five other examples of proverbial expressions such as: "A bird in the hand is worth two in the bush," p. 80.

VERSE.

1. Why did Bunyan write parts of his book in verse?
2. What quality of a poet did he possess in large measure?
3. What are the merits and the defects of his verses? Give definite reasons and mention specific passages in support of your opinions.
4. What metre did Bunyan use?
5. Find examples of imperfect rhymes.
6. Which passage in verse do you like best? Why?

GENERAL.

1. Does the charm of the story depend upon the plot, the setting, the characters, the style, the hidden meaning, or upon all taken together?
2. What incidents in the story correspond to happenings in Bunyan's life?
3. Why is the *Pilgrim's Progress* as popular to-day as it was in Bunyan's time?
4. In what sense may it be called true?
5. What does this book show us about the author's knowledge, tastes, and ideals?

COMPOSITION SUBJECTS

1. Bunyan's Defense of His Allegorical Method.
2. Modern Counterparts of Some Characters in the *Pilgrim's Progress.*
3. Allegorical Characters that Might be Added to the *Pilgrim's Progress.*
4. The Most Realistic Incident in Bunyan's Allegory.
5. Bunyan's Use of the Bible.
6. The Parallel between the Incidents of the *Pilgrim's Progress* and the Experiences of Bunyan's Life.
7. An Original Adventure of Christian in His Pilgrimage.
8. Bunyan's Decision to Go to Prison Rather than Obey the Law.
9. Memorable Scenes in the *Pilgrim's Progress.*
10. The Personality of Bunyan As Revealed in the *Pilgrim's Progress.*

INDEX TO NOTES

(Numbers refer to pages.)

Abide on you, 280.
Acquit, 287.
Adam the first, 278.
Addressed themselves, 288.
Ad infinitum, 265.
A doing of, 276.
Affront, 277.
Against, 270.
Agone, 280.
Alexander, 285.
Allegory, 265.
All prayer, 276.
Amain, 267, 274.
Ananias, 285.
And things, 267.
Angles, 266.
Apollyon, 277.
Are got in, 270.
A Saint abroad, 279.
As high as Trees, 267.
Ask my fellow, 287.
A sleep, 275.
A sought, 272.
As the mother, 279.
At a clap, 283.
At a stand, 271.
At their whistle, 286.
Author's Apology, 265.
Avenger of Blood, 278.
A wide field, etc., 274.

Barbarians, 281.
Bare, 269.
Be, 267, 287.
Be burned, 278.
Bedlams, 280.
Beelzebub, 272.
Begun, 265.
Bells, 288.
Benefice, 283.
Benighted, 275.
Beshrew, 270.
Besides, 270.
Best on't, 281.
Beulah, 287.
Bid, 270.
Bite and gnaw, 273.
Book, 268.
Bottle of Wine, 277.
Bottom, 274.
Brake, 268.
Bravadoes, 279.
Brave, 267, 279.
Brought to examination, 281.
Brunts, 286.
Brush, 286.
Burden, 268, 272.
But, 265.
But a while, 273.
BUTT down upon, 272.
But they, 274.
By-ends, 282.
By that, 272.

Caitiff, 286.
Call, 283.
Canaan, 281.
Candle, 272.

Carnal cogitations, 276.
Carnal Policy, 270.
Carper, 267.
Carpeth not, 266.
Carriages, 269.
Carry it, 283.
Cast up, 272, 278.
Catcht, 266.
Chalketh, 267.
Chariot, 282.
Children, 273.
Churle, 279.
Clout, 285.
Colour, 287.
Come to a point, 269.
Conceits, 287.
Concluded, 281.
Condole, 269.
Congee, 283.
Consented, 275, 285.
Contemptible, 282.
Conversation, 276.
Conviction, 260.
Cozenage, 283.
Crazed, 271.
Crown, 265.
Cut in pieces, 269.
Cut purses, 284.

Damnable hard, 285.
Dark, 267.
Dark clouds, 266.
Dark Dungeon, 284.
David, 276.
Delectable Mountains, 276.
Delicate Plain, 283.
Demas, 284.
Den, 267.
Designed, 283.
Discovereth itself, 280.
Discovers, 271.
Discovery, 279.
Dispose, 281.
Doleful Creatures, 275.
Done despite to, 273.
Doubt, 274.
Dragons of the Pit, 277.
Dream again, 288.
Dumps, 272.
Dwell in tents of Shem, 275.

Eat, 284.
Edification, 280.
Elijah, 288.
Eminent, 284.
Enchanted ground, 287.
Engines, 266.
Enlarge my testimony, 281.
Enoch, 288.
Error, 285.
Esau, 285.
Evangelist, 269, 280.
Every fat, 274.
Except it be, 279.
Experimental confession, 280.

Fact, 274.
Faining, 283.
Fancy by the end, 269.
Fantastical, 269, 287.
Feigned, 267.
Figures, 273.
Footmen, 286.
Forgot, 279.
For me, 270.
For receiving of, 275.
For that, 269.
For their Lord, 281.
For to, 265.
Foul Fiend, 277.
Frenzy Distemper, 269.
Friend, 268.
Frighted, 274.
Fruit, 279.
Furniture, 276.

Get within him, 286.
Gideon, 276.

Gins, 278.
Given us the back, 269.
Goes, 268.
Going, 274.
Good of my Soul, 287.
Gotten, 275.
Governour, 273.
Grace, 279.
Gracious, 273.
Grop'd for, 266.

Habergeon, 286.
Had like to have, 278.
Had liked to have, 284.
Had made an end, 278.
Happily, 272.
Harness out, 276.
Have began, 274.
Hazarding . . . Perdition, 271.
Hazards, 272.
He, 279.
Hectoring, 279.
Heman, 286.
Heretick, 282.
Hezekiah, 286.
Himself, 273.
His, 282.
His Majesties Surveyors, 270.
Hob-goblins, 277.
Holy Writ, 267.
Hundreds, 270.
Hundred to one, 284.

I, 270.
I dreamed, 273.
Ignorance, he, 285.
I had been here, 275.
Immanuel's Land, 277.
In a Mystery, 271.
Incling, 270.
In Credit, 271.
In his kind, 279.
Inkhorn, 273.
In my Dream, 270, 274.
In one Duty, 287.
In order to their condemnation, 281.
Interpreter, 272.
I passed by, 279.
I saw the Lord Jesus, 287.
Is like to be, 271.
Is there hopes, 271.
It pities me, 287.
I was driven, 275.
I was not so fond, 279.
I will fear none ill, 278.

Jael, 276.
Job says, 283.
Journeyman Thieves, 286.
Judas, 283, 285.
Jump in judgement, 283.
Justification, 287.

King's Champion, 286.
King's High-way, 277.
Knowledge and knowledge, 280.

Laid the Reins, 273.
Lamentable Cry, 268.
Lay at me hard, 278.
Leered away, 278.
Legion, 280.
Let, 281.
Let myself to, 277.
Let slip, 278.
Let thee and I, 286.
Leviathan, 286.
Lie at the catch, 280.
Lies a couple, 274.
Lift, 275.
Light, 269.
Light and Bell, 266.
Like to be, 271, 275.
Lime-twigs, 266.
Lion and Bear, 286.

Lions in the way, 274.
List, 287.
Loaden, 271.
Loosed, 274.
Lucre, 284.
Lusty, 280.

Man in an Iron Cage, 273.
Man of Sin, 276.
May, 267.
May I get out, 269.
Meadow, 284.
Michael, 277.
Minister, 283.
Miscarriage, 275.
Mr. Worldly Wiseman, 270.
Morality, 271.
Moses' Rod, 276.
My chance was, 283.
My Life for a penny, 286.
Myself, 268.

Next, 270.
New Birth, 279.
Nonage, 277.
Nothing, 267.
Not like, 284.

Of, 278.
Of a long time, 282.
Of my good Name, 271.
Of proof, 277.
Old-Man, 282.
Old Wives Fable, 267.
O my dear Wife, 268.
One of his Majesties Judges, 284.
On which . . . overthrow, 268.
Original, 276.
Outlandish, 281.

Paintings, 267.
Palace, 275.
Pearl in a Toad's-head, 266.
Peevish, 280.
Pen, 265.
Perspective Glass, 285.
Pestilent, 281.
Pickthank, 281.
Pillar of Salt, 284.
Pillory, 281.
Pins and Loops, 267.
Pipe and Whistle, 266.
Plat, 270.
Plight, 268.
Poor heart, 285.
Practick, 279.
Preferments, 280.
Presently, 271, 278.
Pretty, 271.
Prince of Princes, 280.
Professor, 273.
Promotion, 279.
Put off the old Man, 278.
Put on, 267.
Puts down all wit, 267.
Put to it, 278.

Quagg, 278.

Rack, 273.
Rags, 268.
Railing, 272.
Rating, 284.
Records of Antiquity, 276.
Red Sea, 275.
Refrained himself, 268.
Review, 274.
Roundly, 284.
Round you, 286.
Runagate, 282.

Sampson, 276.
Sate, 273.
Satyrs, 277.
Savoureth, 271.
Selah, 288.

Sell all, 284.
Seraphims, 269.
Set him on work, 278.
Settle, 275.
Shamgar, 276.
Shift, 275.
Should, 286, 287.
Shrewd brushes, 278.
Sick of love, 287.
Silver shrines, 267.
Sirrah, 282.
Slough of Despond, 269.
Snibbeth, 285.
So I awoke, 285.
So I none abuse, 267.
Sorry, 279.
Sorry girl, 286.
Sorry scrub, 282.
Sound words, 267.
Spake, 278.
Speculation, 280.
Speed, 269.
Spending money, 285.
Spill, 277.
Stalking Horse, 283.
Steps, 270.
Stile, 284.
Still, 271.
Still as I pull'd, 266.
Stomach, 286.
Straight, 266.
Strain hard but, 280.
Stript, 276.
Such an one, 283.
Supper, 275.
Surfeits, 284.
Swadling clouts, 267.
Sweet discourse, 278.
Swound, 284.

That, 279.
That way as, 277.
The door flew open, 285.
Their, 279.
The Judge, his, 282.
Them, 272.
The man, 272.
The Man of Sin, 276.
The man overtook, 278.
Then did Christian, 277.
There are houses, etc., 271.
There is no betterment, 272.
There needs, 283.
There was . . . wayes, 274.
They have pick locks, 284.
They that sat, 281.
The which, 268.
Thorow, 277.
Three things, 271.
Throw up his heels, 286.
Tickled, 266.
To boot, 286.
To his son, 271.
Took, 275.
Tophet, 269.
To purpose, 270.
To speak on, 271.
Towardly, 287.
Trespass, 274.
Tro, 267.
Trod, 275.
Turn Coat, 278.
Turned their Tales, 270.
Turtle, 287.
Typical, 286.

Undone, 268.
Upon my life, 278.
Upon the place, 282.
Upon whose head, etc., 285.

Vain, 276.
Valley of Shadow, 277.
Vanity-Fair, 280.

Wanton, 285.
Ward, 274.

Ware of Rome, 280.
Was fair for, 273.
Way and race of Saints, 265.
Wearisomness, 271.
Wednesday morning, 284.
Went to walls, 286.
What had become, 272.
What's matter, 274.
What's the matter, etc., 274.
Which he, etc., 278.
Wholesome Instructions, 270.
Wicket-Gate, 269.
Wife and children, 276.
Witch, 283.
With Pleasure, 273.
Worser, 265.
Wotted, 271.
Writ, 273.

Zion, 272.

MERRILL'S ENGLISH TEXTS

COMPLETE EDITIONS

For Uniform College Entrance Examinations

Addison, Steele, and Budgell—The Sir Roger de Coverley Papers in "The Spectator"	30 cents
Browning—Poems (Selected)	25 cents
Bunyan—Pilgrim's Progress, Part I	40 cents
Burke—Speech on Conciliation with America	25 cents
Byron—Childe Harold, Canto IV, and The Prisoner of Chillon	25 cents
Carlyle—An Essay on Burns	25 cents
Coleridge—The Rime of the Ancient Mariner, and other Poems	25 cents
Coleridge—The Rime of the Ancient Mariner, and Lowell—The Vision of Sir Launfal, Combined	40 cents
Defoe—Robinson Crusoe, Part I	50 cents
DeQuincey—Joan of Arc, and The English Mail Coach	25 cents
Dickens—A Tale of Two Cities	50 cents
Eliot, George—Silas Marner	40 cents
Emerson—Essays (Selected)	40 cents
Goldsmith—The Deserted Village, and other Poems	25 cents
Goldsmith—The Vicar of Wakefield	30 cents
Gray—An Elegy in a Country Churchyard, and Goldsmith—The Deserted Village, Combined	30 cents
Hale—The Man Without a Country, and My Double, and How He Undid Me	25 cents
Hawthorne—The House of the Seven Gables	40 cents

Homer—The Odyssey, Books VI to XIV, XVIII to XXIV (English translation)	40 cents
Irving—The Sketch Book	50 cents
Lamb—Essays of Elia	50 cents
Lincoln—Selections	25 cents
Lowell—The Vision of Sir Launfal, and other Poems	25 cents
Macaulay—Essays on Lord Clive and Warren Hastings	40 cents
Macaulay—Lays of Ancient Rome, and Arnold—Sohrab and Rustum, Combined	30 cents
Macaulay—The Life of Samuel Johnson	25 cents
Milton—Lycidas, Comus, L'Allegro, Il Penseroso, and other Poems	25 cents
Palgrave—The Golden Treasury (First Series)	50 cents
Parkman—The Oregon Trail	50 cents
Poe—The Raven, Longfellow—The Courtship of Miles Standish, and Whittier—Snow Bound, Combined	25 cents
Scott—Ivanhoe	50 cents
Scott—The Lady of the Lake	30 cents
Shakespeare—A Midsummer Night's Dream	25 cents
Shakespeare—As You Like It	25 cents
Shakespeare—Julius Caesar	25 cents
Shakespeare—King Henry V	25 cents
Shakespeare—Macbeth	25 cents
Shakespeare—The Merchant of Venice	25 cents
Shakespeare—Twelfth Night	25 cents
Stevenson—An Inland Voyage and Travels with a Donkey	40 cents
Stevenson—Treasure Island	40 cents
Tennyson—Idylls of the King	30 cents
Thoreau—Walden	50 cents
Washington—Farewell Address, and Webster—First and Second Bunker Hill Orations	25 cents